

INTERNATIONAL THEOLOGICAL SEMINARY

**COLLABORATIVE LEADERSHIP: DEVELOPING A PEACEMAKING
RESOLUTION MODEL FOR THE AFRICA GOSPEL CHURCH OF
KENYA**

By

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ABSTRACT

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The occasion of writing on collaborative leadership was birthed on the reality that conflict rocks most churches because the resolution model is exclusive. Collaborative style was preferred over other styles of leadership because its qualities can build, sustain members' participation in conflict resolution.

The focus of this study therefore was to generate a collaborative conflict resolution model for Africa Gospel Church. It was aimed at investigating the attitude and perception of respondents whether collaborative style significantly influences membership participation in conflict resolution. The study's focus was to determine whether involving members could significantly reduce the burden upon the church leadership.

The high point of discussion explained collaborative style and approach and its nature that influences members' participation in resolving conflict.

This study is divided into seven chapters: Chapter one treats the introduction of the study, chapter two the literature review and chapter three the biblical and theological foundation of the study

Chapter four treats the research methodology whereby triangulation method of data collection was employed. The other way of data collection included qualitative interview which aided the research gain insightful information from the respondents

through questionnaires sent to 40 respondents in different churches. Semi structured questions were employed and the validity, reliability of the information and procedure was deeply considered.

Chapter five treats the findings of the study. Chapter six discusses the findings whereby themes that emerged from the respondents' stories were examined and discussed. The study culminated with chapter seven which treats summary, recommendations and conclusions of the study.

Mentor Dr. David McKinley

Words Count: 250

ENGLISH LANGUAGE DISCLAIMER

As a non-native speaker of English, I am aware that my writing may at times lack clarity, though I have attempted to write as clearly as possible. Please note that the primary purpose of this work is to acknowledge a theory and to apply it to a particular context. I appreciate the editorial assistance I have received from various individuals, but acknowledge that the responsibility for this work is entirely my own.

DEDICATION

This dissertation is lovingly dedicated to my beloved wife Robai Shikanga, my sons Azariah, James, Eleazar and Andrew, my brother pastor Jeremiah Keya and Bethesda Bible Ministries

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I'm heratily thankful to the Tiune God for his providentail love and care during my studies. His manifold grace has been with me in caring for all my needs and my family. To God be the glory. Amen

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TABLE OF CONTENTS

ABSTRACT	iii
ENGLISH LANGUAGE DISCLAIMER.....	v
DEDICATION.....	vi
ACKNOWLEDGEMENTS.....	vii
TABLE OF CONTENTS	ix
LIST OF TABLES.....	xiii
LIST OF FIGURES	xiv
1.1 The Background to the Study	1
1.2 Statement of the Problem	2
1.3 Statement of Purpose	3
1.4 Central Research Issues	3
1.5 Hypothesis and Assumptions.....	4
1.6 Research Questions.....	4
1.7 Delimitations and Limitations	5
1.8 Importance of the Research	6
2.1 Overview on Leadership.....	9
2.2 Collaborative Leadership.....	11
2.3 Examining Collaboration.....	13
2.3.1 General Perspective on Collaboration	13
2.3.2 What Collaborative leadership Does not Mean.....	15
It is not about being best buddies	15
It is not about being naïve.....	16
It is not about capacity development and management.....	16
It is not about duress	17
It is not About Dynamism	17
2.4 Collaborative Leadership Style and Approach.....	18
2.4.1 The Characteristics of Collaborative Style of Leadership	21
The readiness to risk	21
The keenness of listening reciprocity	22
The zeal for cause	23
The capacity to share resources.....	23
Corporate decision-making and problem-solving	24
Transparent process	25
Leadership of the procedure instead of the group	26
2.4.2 The Disciplines of Collaborative Church Leadership	29
Purpose Focus as the invisible leader.....	30
The Aspect of Differences leverage	32
Inspirational Drive Rather than Control.....	32
Intentional Structural Decision-making Process	33
Continuous Collaborative Cultural Building	34
2.4.3 The Uniqueness of Collaborative Style from other Styles of Leadership	35
Embraces inclusive involvement.....	35

Produces incalculable results.....	37
Embraces personalization	38
Provides a platform for collaborative leadership mind frame	39
2.5 Collaborative Style of Leadership in Contrast with other Styles of Leadership	40
2.5.1 Democratic Leadership Style.....	41
2.5.2 Authoritarian Style of Leadership	42
2.5.3 Laissez-Faire Style of Leadership	43
2.5.4 Transactional Style of Leadership	44
2.5.5 Transformational Style of leadership.....	45
2.5.6 Team Style of Leadership.....	46
2.6 The Need for Collaborative Leadership for Peacemaking	48
2.7 The Priority of Collaborative Style in Dealing with the Root Causes of Conflict	
Compared to Other Leadership Styles.....	56
2.7.1 Cultural Issues	56
2.7.2 Structural Issues.....	58
2.7.3 Spiritual Issues.....	59
2.7.4 Theological Issues	60
2.8 The Need for Collaborative Style to Address Conflict Symptoms that Stem from the	
Underlying Root Causes of Conflict	62
2.8.1 Collaborative Peacemaking	64
Overlook	64
Reconciliation	64
Negotiation	65
Mediation.....	65
Arbitration	65
Accountability	66
2.8.2 Minor Problems Among People	66
2.8.3 Differences of Opinions Among people	67
2.8.4 Attacks Among the People	68
Assault	68
Litigation	69
Murder	69
Competing	69
2.8.5 Evasion Among the people.....	71
Denial.....	71
Avoiding	72
Suicide	73
2.8.6 Determination to Destroy the Opponent among the People	73
2.9 Collaborative Conflict Resolution Style Compared to Other Styles	74
2.9.1 Collaborative Style	75
2.9.2 Accommodating Style	76
2.9.3 Compromising Style	77
2.10 Summary.....	78
CHAPTER 3 BIBLICAL AND THEOLOGICAL FOUNDATION FOR COLLABORATIVE	
PEACEMAKING LEADERSHIP	80
3.1 Introduction to Collaborative Leadership in the Bible	81
3.2 Old Testament Biblical and Theological basis for Collaborative leadership	81
3.2.1 Collaborative Leadership in the Creation Account	82
Collaborative Leadership Model: Trinity in Creation	83
The Creation of Humankind: A Basis for Collaborative Leadership	84

3.2.2 Examples of Collaborative Conflict Resolution in the Old Testament	86
Collaborative Peacemaking in Genesis 3:21- 24.....	86
King Jehoshaphat and Prophet Jahaziel (2 Chr. 20: 1-30).....	88
3.3 New Testament Biblical and Theological Basis for Collaborative Peacemaking Leadership.....	89
3.3.1 The Church: A Model for Collaborative Peacemaking Leadership	89
Fellowship as foundation for Collaborative Peacemaking Leadership	90
Service as foundation for Collaborative Peacemaking Leadership	91
Sanctification as the foundation for Collaborative Peacemaking Leadership between the Trinity and believers	92
3.3.2 Christ: The Supreme Example of Collaborative Peacemaking Leadership	93
3.3.3 Examples of Collaborative Conflict Resolution in the New Testament.....	96
Jesus' Formula: The Model for Personal Collaborative Conflict Resolution (Matthew 18:15-17)	96
The Apostles Formula: The Model for Collaborative Church Conflict Resolution (Acts 6:1-7)	97
The Jerusalem Council: The Model for Collaborative Multicultural Conflict Resolution (Acts 15:1-35).....	98
3.4 The Theological Establishment of the nature of Collaborative Peacemaking Leadership	100
3.4.1 Collaborative Peacemaking Leadership is God-Centered	100
3.4.2 Collaborative Peacemaking Leadership Provides God's Rejuvenation	101
3.4.3 Collaborative peacemaking Leadership is Practical	101
3.4.4 Collaborative Peacemaking Leadership is Redemptive	101
3.5 Summary.....	102
CHAPTER 4 METHODS AND PROCEDURES	103
4.1 Triangulation	103
4.1.1 Qualitative Interview	104
4.1.2 Instruments	105
4.1.3 Reliability and validity	105
4.1.4 Interview Analysis Procedure.....	105
4.2 Survey.....	106
4.2.1 Sampling	106
4.2.2 The Instruments and procedures.....	106
4.3 Archival and Published Materials.....	107
4.4 Life, Ministry and Leadership Experience	107
4.5 Summary.....	107
CHAPTER 5 FINDINGS	109
5.1 The Interview.....	109
5.1.1 Theoretical Narratives	110
Group A: Africa Gospel Church Members.....	110
Group B: Africa Gospel Church Pastors	117
5.2 Quantitative Survey	123
5.2.1 Results	125
5.3 Summary.....	125
CHAPTER 6 DISCUSSION OF THE STUDY FINDINGS.....	127
6.1 Qualitative Interview Data Discussion and Theoretical Constructs	128
6.1.2 Integrating Findings with Other Research Materials.....	138
6.2 Quantitative Survey Data Analysis.....	140
6.3 Limitations	141

6.3.1 Survey Limitations	141
6.3.2 Interview Limitations	141
6.4 Summary.....	142
CHAPTER 7 SUMMARY, IMPLICATIONS, RECOMMENDATIONS AND	
CONCLUSIONS	144
7.1 Personal Application.....	144
7.2 Ministerial Application.....	146
7.3 Training Curriculum and Upgrading	149
7.4. Proposed Conflict Resolution Models.....	150
7.5 Recommendations for Further Study.....	150
7.6 Conclusion	151
APPENDIX Proposed Thesis Questionnaire.....	154
BIBLIOGRAPHY	159

LIST OF TABLES

TABLE 1.	KINDS OF LEADERSHIP AND CHARACTERISTICS	124
TABLE 2.	RESULTS OF LEADERSHIP SURVEY	125

LIST OF FIGURES

FIGURE 1. COLLABORATIVE LEADERSHIP DISTINCTIVENESS	130
FIGURE 2. COLLABORATIVE LEADERSHIP QUALITIES THAT CAN INFLUENCE MEMBERS' PARTICIPATION.....	131
FIGURE 3. CHURCH LEADER'S MEMBERSHIP INFLUENCE FOR EFFECTIVE COLLABORATIVE CONFLICT RESOLUTION LEADERSHIP	134
FIGURE 4. MEMBERSHIP CONFLICT RESOLUTION IMPACT ON CHURCH LEADERS BURDEN. PASTORS' EXPERIENCE	136
FIGURE 5. THE DISTINCTIVENESS OF COLLABORATIVE LEADERSHIP AS COMPARED TO OTHER LEADERSHIP STYLES. PASTORS' EXPERIENCE.....	137
FIGURE 6. INTEGRATING FINDINGS WITH OTHER COLLABORATIVE RESEARCH MATERIALS	138
FIGURE 7. LEADERSHIP STYLES AND APPROACHES SURVEY	140

CHAPTER 1

INTRODUCTION

1.1 The Background to the Study

Peace is a core value desired and coveted most by people in the world. This very desired and mostly sought for core value in human life and institutions often seems to be elusive. The world in which humanity lives is filled with cries for justice and peace. Usually, for political, economic, social and religious entities, the cry, “Where is justice and peace?” is common in most cases. Peace is a core value in life that most people wish to have.

Generally, individuals, families, churches, organizations and governments often experience conflict in one way or another in their day-to-day affairs. The question to be asked right away is, “Why is peace so much desired, coveted and even pursuit in some instances but yet conflict seems to be generally prevalent in the world and in the churches hence hampering peaceful coexistence?”

The answer to the question above may be different for various individuals and organizations. To some it might be unwillingness on the part of one of the conflicting parties to resolve the conflict. To some it might be unjustified ways of resolving conflict and to some it might be for instance, the Africa Gospel Church of Kenya, the type of leadership styles employed in resolving conflict.

This research seeks to find out how the level of unresolved conflict in Africa Gospel Church of Kenya can be significantly minimized via collaborative style of leadership.

1.2 Statement of the Problem

The problem is not that there are no peace-making efforts at all in Africa Gospel Church of Kenya. The problem is the model of Africa Gospel Church of peace-making through conflict resolution. The model's problem is the exclusion of church members involvement in conflict resolution. The model largely favors leadership in resolving conflict instead of all members. Since the model excludes church members' involvement in conflict resolution, peacemaking impact via conflict resolution is very minimal in these churches. Members, most often are reluctant in resolving conflict whenever it strikes within their ranks. Members seek pastors or leaders to resolve conflicts among them for they know it is the responsibility of leadership to do so.

In resolving this problem, the thesis of this study is that, a collaborative peacemaking conflict model that involves members in conflict resolution, can greatly minimize the level of unresolved conflict in Africa Gospel Church of Kenya hence increment in the level of resolved conflict that leads to increased peace. It is the contention of this researcher that a paradigm shift, from the current exclusive leadership model of conflict resolution, which largely uses leadership, to collaborative conflict resolution model of peacemaking, which uses all members, is necessary to increasing the level of resolved conflict and decreasing the level of unresolved conflict in Africa Gospel Church of Kenya.

1.3 Statement of Purpose

The purpose of this study is to generate a collaborative peacemaking resolution model or framework in leadership which will serve as a training manual for the Africa Gospel Church of Kenya in dealing with conflict with a view to minimizing the level of unresolved conflict through identifying the barriers to collaborative peace-making resolution model in Africa Gospel Church of Kenya. In addition to identifying barriers, solution to the barriers will also be explored

1.4 Central Research Issues

As mentioned above, the purpose of this study is to develop and propose a collaborative peacemaking resolution model or framework in leadership which will serve as a training manual for Africa Gospel Church of Kenya in dealing with conflict with a view to minimizing the level of unresolved conflict in the denomination.

In light of this purpose or goal above, the following are the central research issues that need to be studied:

First, the central research issues this study will focus on is identification of the obstacles to embracing collaborative peace-making conflict resolution model of leadership and show the significance of collaborative peace-making leadership model and its consequent positive impact on members participation in peace-making in Africa Gospel Church of Kenya.

Second, the other central research issues this study will focus on is finding solutions to the barriers that have hampered the embracement of collaborative peace-making resolution model in Africa Gospel Church of Kenya. This study will seek to achieve this objective by researching through interviews and helpful approaches primarily in Africa ending up with a framework or pathway with practical steps to collaborative peacemaking conflict resolution.

1.5 Hypothesis and Assumptions

Assumption One

The selected leaders' or respondents' answers to the questions and questionnaires will identify barriers to embracement of collaborative peace-making leadership.

Assumption Two

Respondents' answers to questions as to why there is minimal conflict resolution in the Africa Gospel Church of Kenya, will attribute reasons to non-collaborative peace-making conflict resolution model of leadership.

Assumption Three

When respondents are asked what can be done to increase the level of conflict resolution in the Africa gospel Church of Kenya, their opinions will lean towards collaborative peace-making conflict resolution model.

1.6 Research Questions

1) What are the barriers to embracing Collaborative peace-making conflict resolution model of leadership in resolving conflict in the Africa Gospel Church of Kenya?

2) What can be done to remove the barriers to collaborative peace-making conflict resolution model of leadership in resolving conflict in the Africa Gospel Church of Kenya?

3) What are the ways to promote collaborative peace-making conflict resolution model going forward with the Africa Gospel Church of Kenya?

4) What will be the impact of collaborative peace-making conflict resolution model of leadership in resolving conflict in Africa Gospel Church of Kenya?

1.7 Delimitations and Limitations

This research will not discuss the development of collaborative peace-making conflict resolution model of leadership in the political or economic spheres of the Kenyan government in resolving conflict but will delimit itself to the development of collaborative peace-making conflict resolution model of leadership in resolving conflict in the ecclesiastical world with reference to Africa Gospel Church of Kenya.

The limitations or weaknesses to this research consists in poor network coverage or lack of internet in some regions in form of phone calls, emails, or even lack of cell phones by some of the respondents. In the case of person-to-person interview, transportation may be a challenge in reaching out to respondents who may be in the far remote areas although majority of the respondents will be in the urban areas.

In order to overcome the limitations named above, efforts will be made to ensure respondents are reached when network and internet are available for phone calls and emails to be made. Regarding the challenge of transportation, efforts will be made to use other means such as bicycles or motorcycles to access respondents in regions where vehicle transportation is not possible. Where the respondents may have no phone, efforts will be made to ensure neighbors closer to the respondents who have phones lend their phones to such for the interview to take place.

Some of the other weaknesses may involve dishonesty and biasness on the part of some respondents who may not want to speak truth especially unpleasant towards their denominations as well as their leadership.

In such circumstances, to overcome the limitation, efforts to minimize such concerns will be undertaken such as assuring such respondents the guarantee of their anonymity and the confidentiality of their information to the researcher.

Other weaknesses may comprise key persons in Kenya who may either derail findings and data collection regarding this research especially if this writer relies on them

for the reason of being away from his home country. Along the same line, respondents' uncertain schedules may hamper their availability for the interviews.

In overcoming such limitations, efforts will be made to ensure contact persons are in constant contact with the researcher to ensure findings are gathered and submitted on time to the researcher. With regard to unavailability of some respondents due to their uncertain schedules, efforts will be made to ensure contact is secured when they are available. In case their schedules for some reasons are completely uncertain, then those unavailable respondents will be replaced.

1.8 Importance of the Research

This research is important in that:

First, it will generate a framework or a pathway with practical steps (collaborative peacemaking conflict resolution model) to collaborative peace-making leadership and its positive impact in minimizing unresolved conflicts which will serve as a training manual primarily for the Africa Gospel Church denomination and other interested denominations in Kenya.

Second, it will introduce evangelical leaders and members to collaborative peace-making conflict resolution model in leadership and its positive impact on conflict resolution increment level than the current non-collaborative peace-making leadership.

Third, it will significantly reduce the heavy burden upon the shoulders of non-collaborative peace-making leadership in conflict resolution per se by safeguarding it from burn out due to a huge workload reduction. Leadership will have time to concentrate on other important matters in the ministry since there will be increased membership engagement in manageable conflict resolutions among themselves (Acts 6:1-7). An example of this fact is demonstrated in the Old Testament when, Moses' father in-

law counseled him to choose men with godly virtues to help him resolve manageable conflicts and present to him complex ones (Ex18:13-27).

Fourth, it will demonstrate the effectiveness collaborative peace-making conflict resolution model of leadership brings with it in minimizing unresolved conflict in the Africa Gospel church of Kenya when each member involves in conflict resolution other than waiting for the leadership alone to do so. The effectiveness of this peacemaking via conflict resolution will be demonstrated when this training manual is put into use and via biblical examples such as the one in Acts 6:1-7 that not only helped resolve conflict but also increased the word of God, obedience to the faith, and multiplied the number of disciples (Acts 6:1-7).

CHAPTER 2

LITERATURE REVIEW OF LEADERSHIP STYLES

The importance of literature review in standard research contributes and provides a dimension on how the research under study fits into the big picture of ideas and questions being discussed in the given field of study. It also provides the basis to dismiss and to counteract the false and unfounded notions in relation to the research under study. Literature review also gives the researcher and research work the opportunity to focus on the central research problem. Each summary includes how similar or different it is from the research under study.

The topic this research studies is composed of two interrelated entities namely leadership and peacemaking. The researcher explores leadership and peacemaking via conflict resolution materials independently. The rationale for reviewing literature materials on leadership and peacemaking separately, gives the reader a basic picture of each so that abroad understanding is gained.

A lot of materials on leadership have been explored and multiple writers have undertaken to write enormously on leadership. However, in this study, several relevant materials on leadership and peacemaking will be treated with a view to bringing a better understanding of the study at hand.

2.1 Overview on Leadership

Aubrey Malphurs, reports that the term influence is at the center of many leadership definitions. For instance, he says, one defines leadership as, “the activity of influencing people to strive willingly for group objectives.”¹ Others define leadership as “interpersonal influence exercised in a situation and directed through a communication process...”² Still others, according to Malphurs, state that leadership is influencing people to follow in the achievement of a goal. Paul Hersey and Ken Blanchard, in their summary of a number of definitions write: “A review of other writers reveals that most management writers agree that leadership is the process of influencing the activities of an individual or group in efforts toward goal achievement in a given situation.”³

Malphurs brings it to conclusion that “leaders are doers and what they do is influence.”⁴ Leadership is all about influence and influence is the *sine qua non* of leadership, and without it, leadership does not happen. A Christian leader, then, is a servant with the credibility and capacity to have influence.”⁵

In his answer to the question, “what is influence?” Malphurs says, “Influence involves moving people to change their thinking and ultimately their behavior.”⁶ He goes on to say that a leader influences in three ways: persuasion, encouragement and godly example.⁷

This researcher agrees with Malphurs that leadership influences people to change their thinking and behavior. The purpose of this research is to attempt influencing the thinking and behavior of the Africa Gospel Church’s leadership so that a paradigm shift

¹ Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids, MI: Baker, 2003), 91.

² Malphurs, *Being Leaders*, 91.

³ Malphurs, *Being Leaders*, 91.

⁴ Malphurs, *Being Leaders*, 22.

⁵ Malphurs, *Being Leaders*, 92.

⁶ Malphurs, *Being Leaders*, 92.

⁷ Malphurs, *Being Leaders*, 92.

from a non-collaborative leadership model to a collaborative peacemaking conflict resolution model and its benefits is embraced for the glory of God and for the good of the church and the world.

In his book, *Relational Leadership*, Walter C. Wright, defines leadership as, “a relationship in which one person seeks to influence the thoughts, behaviors, beliefs, or values of another person.”⁸ Wright’s definition of leadership mirrors that one of Malphurs in that leadership seeks to make a good and productive change in the people.

Generally, Max De Pree, describes leadership as, an art.⁹ He links leadership as an art to servant leadership whereby leadership is viewed as servanthood rather than ownership. He goes on to say that since leadership is viewed as stewardship, then it is rooted in relationships. Primarily, leadership as an art concerns relationship with people because all that counts is the spirit and the heart of the people.¹⁰

In his research work, Samson Chuga, attributes that the art of leadership is as old as man since its roots can be traced back to the beginning of human civilization. He goes on to say that, over the years leadership has been scrutinized and advanced as, “work, Motivation, work environment, styles of the leader and responses of the leader.”¹¹ Bernard M. Bass, echoes Chuga, in contenting that, “Written principles of leadership go back as far as nearly the emergence of civilization which shaped leaders as much as it was shaped by them.”¹²

⁸ Walter C. Wright, *Relational Leadership: A Biblical Model for Influence and Service* (Downers Grove, IL: InterVarsity, 2009), 8.

⁹ Max De Pree, *Leadership is An Art* (New York, NY: Doubleday, 2004), vii.

¹⁰ Pree, *Leadership*, 12, 13.

¹¹ Samson Kyuni Chuga, *The Relevance and Impact of Collaborative leadership in the Nigerian Baptist Churches* (Los Angeles, CA: International Theological Seminary, 2016), 5, 6.

¹² Bernard M. Bass, *The Bass handbook of Leadership: Theory, Research and Managerial Applications* (New York, NY: The Free, 2008), 4.

2.2 Collaborative Leadership

While Chuga's focus is on the relevance and impact of collaborative leadership in the Nigerian Baptist churches, which if implemented would increase the number of participants in church activities and tasks, the research at hand's focus is development of a collaborative peacemaking conflict resolution model in leadership, which if implemented, will see unprecedented minimization of the level of unresolved conflict in the Kenyan Africa Gospel Churches.¹³

Chuga's research is similar to the research at hand in that both focus on collaborative leadership but dissimilar in their byproducts.¹⁴ Chuga's byproduct is an increase in members' participation in church activities and tasks in the Nigerian Baptist churches but this research's byproduct is increased peace as many conflict resolutions will be dealt with by most, if not each and every individual in the church rather than being mostly a task for leadership.¹⁵

Pree, does not focus on collaborative leadership as seen above but on what leadership is. However, his writings are similar to the study at hand in that, leadership as stewardship is rooted in relationship with the people as articulated above. The sense of collaboration is implicitly though not explicitly implied. There can be no peaceful relationships if collaboration in one way or another is not embraced. The implicit collaboration lies in the relationships.

Robert K. Greenleaf, in his book, *Servant Leadership notes*:

In addressing the subject of servant leadership and the churches, I'm bringing to bear my concern for institutions and their service to the society. Churches are needed to serve the large numbers of people who need mediative help if their alienation is to be healed and wholeness of life achieved, but I regret that, for the most part, churches seem not to be

¹³ Chuga, *The Relevance*, 1, 3.

¹⁴ George Janvier and Bitrus Thapa, *Understanding Leadership: An African Model* (Jos, NG: Baraka, 1997), 13.

¹⁵ Chuga, *The Relevance*, 1, 3.

serving well. And they can be helped to become servant leaders by being exemplars for other institutions.¹⁶

Greenleaf, is right in contending that churches are supposed to minister to the large number of people in the society which he feels that the church seem not to be doing so well in that area. As an antidote to the weakness of the churches in realizing their mandate of serving a larger group of people, Greenleaf suggests that the churches need help. This researcher agrees with Greenleaf in that the church needs help to function to its expectation. In the area of peacemaking, conflict creates alienation and destroys relationships both in and outside the church.¹⁷ That is the reason as to why this research seeks to help Africa Gospel Church of Kenya to embrace collaborative peacemaking conflict resolution model of leadership so that not only leaders, but all members can become sort of cures to each other and to the larger society in which they reside as individuals by resolving conflicts whenever they arise within and outside the church.

Robert C. Crosby, in his book, *The teaming Church*, notes that pastors and church leaders have to find relevant and effective ways to involve (a sense of collaborate) people in the ministry in today's changing world. Why is this important? According to Crosby, Jesus came in a world where leaders had drawn triangles and hierarchies and contrarily draw circles: "circles of honor, circles of teamwork and circles of community."¹⁸ The circles that Jesus created were nurtured by an honorable culture whereby his disciples found it inevitable and self-producing. Crosby, goes on to say that, the practice of Jesus of drawing circles of teamwork in a world already drawn into circles of triangles and hierarchies showed that the best way pastors can be helped in building churches is by

¹⁶ Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power & Greatness* (New York/Mahwa, NJ: Paulist, 2002), 231, 232.

¹⁷ Greenleaf, *Servant Leadership*, 231, 232.

¹⁸ Robert C. Crosby, *The Teaming Church: Ministry in the Age of Collaboration* (Nashville, TN: United Methodist, 2012), 12.

drawing circles of honor or employment of a teaming approach which has in it elements of collaboration.¹⁹

Just as Crosby contends that the best way pastors and leaders can be helped in building churches is by involving people (a sense of collaboration) in the ministry, this research's argument is the same but with a different perspective; increasing peaceful co-existence in the Africa Gospel Church of Kenya. This objective of collaborative peacemaking conflict resolution leadership, alluded to in Crosby's writing in reference to teamwork, will spur the motivation of most church members by expanding the scope of participation in conflict resolution at their level hence minimizing the magnitude of unresolved conflict that affects the church's health and division of the body of Christ.

2.3 Examining Collaboration

The purpose of this section is to examine a few things about collaborative style of leadership. Some aspects of collaborative leadership that will be considered under this section include general view of collaborative leadership, what collaboration leadership does not mean, collaborative style of leadership and approach, the Characteristics of collaborative leadership style, the disciplines of collaborative leadership and the uniqueness of collaborative church leadership. This section will conclude with contrasting collaborative style of leadership with the other styles.

2.3.1 General Perspective on Collaboration

In his book *Collaborative Leadership in Action*, Shelley B. Wepner and Dee Hopkins define collaborative leadership as the ability to reach out to others with a view to creating teams that do not imitate the leader but those that provide different and equally

¹⁹ Crosby, *The Teaming Church*, 12.

significant strengths for the organization such as school districts, colleges, business, community organizations or a combination of these.²⁰

Hunk Rubin defines collaboration as “a means of aligning people’s actions to get something done.”²¹ He goes on that when collaboration is used to construct short term alliances it becomes the tool of a problem solver but when used to construct long term alliances, it becomes a tool of the change agent. When collaborations successfully cause change, they are tools of the systems thinkers alive to the fact that changing systems means changing people and that influential change in other people only happen by managing our relationships with them.

Generally, collaboration is the act of working together either as individuals or a group of people on a given joint project. This process of cooperating with one another or group of people has its goal, that is, the benefit of all. In collaboration, a common goal is pursued and that common goal is beneficial. It is the process of working together towards a common purpose.²²

Helen Telford, defines collaboration as transforming leadership, facilitating the development and maintenance of a culture that is immersed in structural, human, political and symbolic elements, transforming the school into one of achievement and success.²³

There is also another dimension about collaboration that makes its concept feared and rarely used in the church setting. The term collaboration, as articulated by Chuga from the Webster’s New collegiate Dictionary, is verb that is grammatically infinitive of collaborate meaning to comply, cooperate or willingly assisting conquerors occupying one’s territory or country. It goes further elucidating that it has an implication of

²⁰ Shelley B. Wepner and Dee Hopkins, *Collaborative Leadership in Action: Partnering for Success in Schools* (New York, NY: Teachers College Press, 2011), 124, 125.

²¹ Hunk Rubin, *Collaborative Leadership: Developing Effective Partnerships in Communities and Schools* (Thousand Okas, CA: Corwin, 2002), 38, 84.

²² Chuga, *The Relevance*, 18.

²³ Helen Telford, *Transforming Schools through Collaborative Leadership: Student Outcomes and the Reform of education* (London, LDN: Falmer, 1996), 26, 27.

traitorous in distinction from passive acquiescence meaning giving an enemy nation a nonmilitary kind of aid.²⁴

This kind of defining collaboration gives a disadvantaged meaning and position to it to be enthusiastically received and applied in the church leadership. Its unpopular connotation agrees with collective behavior which is seen as a sociological term with reference to the ways in which people behave together in a mob, fear, rage, fashion, or public because of response to any unknown situation under influence of an impulse that is common and collective, as a result of a sociopolitical, economic or religious action. It is obvious that the church could find it hard to adopt the use of such negative concepts and antecedents of collaboration. On this basis, this study resolves to present a dimension that collaboration does not mean.²⁵

2.3.2 What Collaborative leadership Does not Mean

Collaboration having been portrayed in a negative way above, it is important for this section to deal with what collaborative leadership does not mean. Such connotation of collaborative leadership has caused misunderstandings not only in the leadership sphere but also in the ecclesiastical sphere and other organizations. This section therefore, seeks to shed light on what collaborative leadership is not in addressing the negative connotation associated with it.

It is not about being best buddies

Collaboration is not about a group of best friends working in a given organization or liking each other as workers in a particular organization. Although on one hand there is a perceived disturbing meaning collaboration concepts and its antecedents' connotations,

²⁴ Chuga, *The Relevance*, 18.

²⁵ Chuga, *The Relevance*, 18, 19.

such as traitorous dealings, on the other hand, it is incumbent to consider the positive impact the style and approach could create in leadership, organization's growth and development. Although collaboration may flourish in friendship, its concepts must be seen bouncing beyond friendship per se. The sense of bringing one's best self to the table and fixing eyes on the common objective for the common good of all is the real essence of collaboration not the bond or relationship binding people in an organization.²⁶

It is not about being naïve

Collaboration is not about giving away one's sense of worth, individuality, personality, perspective or the quality of seeking to understand issues. In other words, it is not about being naïve, over trusting or being easily deceived; the reason why people are skeptical using and practicing collaboration due to such disturbing connotations and concepts. Collaboration is not about being weak, conquerable, subservient or easily convinced. Collaboration is not about being a marionette but it is about being aware of the potential in oneself, submitting one's best to the organization and fixing one's eyes on the common objective through the processes laid down as one efficiently employs one's skills, talents and abilities, creating space, environment and resource.²⁷

It is not about capacity development and management

A competent person must do things which demonstrates that person is effective for a job, role or duty but collaboration provides the platform for that demonstration where people work together by thinking through the processes, deliberating on the same with a strong sense of purpose and equal participation for effectiveness. Capacity development and management is a process of increasing skill, task, function and

²⁶ Chuga, *The Relevance*, 19, 20.

²⁷ Chuga, *The Relevance*, 20.

maintaining the same. Although collaboration guides the increased skill and knowledge gained with a purpose to attaining an effective goal, collaboration also harmonizes the skills and knowledge people have gained via capacity development and management for the purpose of accomplishing or solving problems. Capacity development and management may just be an action process for empowerment whose product may not be advantageous to leadership until deliberate cooperation is built. Diversity in collaboration is gained when qualities of intentional partnership such as skills, abilities, experiences and professionalism are put into use when brainstorming or solving problems.²⁸

It is not about duress

Although there is a non-negotiable freedom in the collaborative style of leadership, individual participation is key for strong leadership, performance and obtainment of the goals of the organization. Though freedom is nonnegotiable in collaborative style of leadership, coercion is an improper use of any given power to force one into submission. Collaboration facilitates willing and compliant people working interdependently with a shared outcome in the way that reflects collective ownership, authorship, use or responsibility.²⁹

It is not About Dynamism

Charisma should not be confused with dynamism. Charismatic leaders, Rubin argues, are not necessarily dynamic, although some might be. What makes effective collaborative leaders charismatic is the ability to magnetize and maintain the emotional desire of other people to want or like to work with them. Charisma is connected to integrity, dependability and a general can-do optimism but it is really an emotive quality

²⁸ Chuga, *The Relevance*, 21.

²⁹ Chuga, *The Relevance*, 22.

that is hard to define and can only be observed hence taught via the eyes of other people. Either people want to work with you and like working with you or don't.³⁰

2.4 Collaborative Leadership Style and Approach

The dictionary meaning of the word, collaboration is joining together with others with a similar objective, mainly in the intellectual pursuit. The Wikipedia refers to collaboration as, all processes where individuals work together. Collaboration is seen by the global Community of Information Professionals as an act of working with each other on a joint pursuit.³¹

This concept is advocated for also by Don Page who contends that when collaborative team spirit replaces competition among the members of the team, many of the problems that result from competitive negotiation can be avoided paving way for the team leader and members to practice collaborative negotiation transparently and with a determination to seek solutions to challenges that will be beneficial to everyone involved. Underlying concerns, interests as well as needs are laid bare on the table so that a wise and a lasting collective solution will emerge. Since the defensive tendency present in competitive negotiant is replaced, there is less time as well as energy wasted during collaborative negotiation, good interpersonal relations are preserved and improved overtime as team members continuously learn to work better together because integral in collaborative negotiations is a proactive concern for the needs and wellbeing of fellow team members, a theme which is biblically embedded (Phil 2:3-4; Matt 7:12; 22:39).³²

From the definitions and critical evaluations of collaboration mentioned above, collaboration style of leadership and approach conveys the idea that it is centered on

³⁰ Rubin, *Collaborative Leadership*, 95.

³¹ Chuga, *The Relevance*, 22.

³² Done Page, *Servant Empowered Leadership: A Hands-on-Guide to Transforming You and Your Organization* (Langley, BC, CA: Power to Change Ministries, 2009), 302.

people with a joint task orientation making collaborative style of leadership as well as its approach both a challenge and a relevancy for modern leadership bulwark, progress of the organization and obtainment of goals.³³

Collaboration empowers a team of individuals to connect and function together in a meaningful task for the benefit of all. Collaboration is also a practice of working toward a common goal. Collaborative leadership then can be described as processes and efforts deliberately and jointly carried out employing peoples' skills, knowledge and resources with a view to achieving a common objective. Collaboration therefore, is a style of leadership that conveys the overtones of togetherness, cooperation, volition and consensus. The abovementioned collaborative dimensions make collaborative style of leadership most complex in managing an organization.³⁴

According to Chuga, contends that collaboration needs more resources and takes much time to develop because it has to deal with people in order to buy in the objective of the organization. Lawson and Backdull, further contend that, opportunity for people is created for them to interact, network, communicate, share information, align operations and activities, share resources as well as enhancing each other's competence.³⁵ Even though collaborative style of leadership may appear to be as challenging as Lawson and Backdull contend, Chuga contends that the space in the collaborative style of leadership grants the initiative and ability to generate new ideas and new solutions from the interaction of corporate working. In his view, Chuga submits that despite the odds attached to collaborative style of leadership, it still stands out especially in bridging gaps resultant from avoidance of roles, compromise, coercion, lone ranger and other multiple visible dysfunctions in leadership.³⁶

³³ Chuga, *The Relevance*, 22, 23.

³⁴ Chuga, *The Relevance*, 23.

³⁵ Lawson H. and Backdull K., *Gaining the Collaborative Advantage and promoting Systems and Cross-Systems Change* (Grand Rapids MI: Zondervan, 1997), 89.

³⁶ Chuga, *The Relevance*, 23.

The marks of collaborative leadership are deliberate and skillful management of relationships that empower others to succeed individually while realizing corporate byproducts hence negating the idea of pegging organizations on friendship. Collaborative leadership and its characteristics also totally negate authoritarian, that is, dictatorship and its approaches.³⁷

Although there is a thin borderline between collaboration and laissez-faire style of leadership that is open to all in delegation and less control of the leader over the decision making, collaborative leadership style necessitates each person's complete as well as total participation, anticipating the best from each person in all matters decisions as well as responsibilities in the organization.³⁸

In the same spirit as Chuga's, Peter M. Dewitt affirms the preference of collaborative leadership over other styles.

First, he argues that collaborative leadership is preferred to transformational and instructional leadership because, it is more comprehensive and holistic in that it incorporates both transformational and instructional leadership, and the tenets of other good leadership as well, but also at the same time ensuring that all stakeholders are not left out as active participants and ensuring that collaborative objectives are carried out.³⁹ He argues drawing from experience that it has been witnessed many initiatives and innovative ideas failing because parents and students were not aware of what was going on in the school.⁴⁰

³⁷ Chuga, *The Relevance*, 24.

³⁸ Chuga, *The Relevance*, 24.

³⁹ Rubin, *Collaborative Leadership*, 44.

⁴⁰ Peter M. Dewitt, *Collaborative leadership: Six Influences that Matter Most* (Thousand Oaks, CA: Corwin Asage, 2017), xvi.

Second, Dewitt, argues that collaborative leadership finds a balance between leading initiatives and fostering learning between adults with diverse ideas. This balance has to be struck in both good and tough seasons.⁴¹

Third, it is the responsibility of collaborative leaders not only to inspire and model learning but also to ensure that the co-constructed objectives set out for accomplishment have the support and understanding of the various stakeholders involved such as teachers, parents, district officials or members of the community.⁴²

2.4.1 The Characteristics of Collaborative Style of Leadership

When qualities of something are being examined, it means the worth that thing possess within itself that sets it apart from many others which are or may be similar. In other words, qualities are characteristics that constitute the nature of something. In collaborative style of leadership there are qualities more obvious than in other styles of leadership. This section will treat the qualities of collaborative style of leadership and approach.

The readiness to risk

Taking risk is an integral part of leadership. It is important and an essential element for effective leadership. In collaborative leadership, says, Chuga, risk taking is like a drive into a goal of attainment. Taking risk can be described as pursuing a cause knowing that there is a lack of certainty about it or a fear of failure yet the drive to confront the uncertainty or fear prevails. This quality in collaborative leadership stands out and distinguishes it from others. In collaborative leadership, people are willing to take risk because intentionally, they have bought in into the vision, the team and the purpose

⁴¹ Dewitt, *Collaborative leadership*, 5.

⁴² Dewitt, *Collaborative leadership*, xvi.

of the organization. When the vision, the team and the purpose of the organization have been bought in into, the sense of ownership is generated and that sense of ownership motivates them to take risk willingly and sacrificially. When people are focused unto the vision and purpose of the team, people tend to sacrifice for the organization.⁴³

Dewitt, reports that encouraging teacher voice also means that leaders are putting themselves at risk to listen to input that they may not want to hear and trying to do something about it. However, taking such a risk means collaboration among staff is synergizing to make the best possible environment for student learning to which everyone should be able to make contribution.

Wepner and Hopkins argue that collaborative leadership is taking risk with a view of convincing others of the values of pursuing something new, appreciating diverse viewpoints, showing acceptance and respect for others involved in the pursuit of the new ideas.⁴⁴

The keenness of listening reciprocity

When the art of listening is done well, tremendous results are its outcome. Listening and talking to people, says Chuga, creates people, makes them open, and grows them in ideas and knowledge. In collaborative leadership and approach, focus is directed to what another person is saying without being interrupted or distracted. The objective of listening is creating a system of communication that promotes understanding, affirmation, validation creating an environment of trust, honor and respect. The idea behind listening is creation of a communication system that is two-way traffic which collaborative style of leadership recognizes. Therefore, in collaborative style of leadership, communication is central and a distinct quality in its operations and functions.⁴⁵

⁴³ Chuga, *The Relevance*, 27, 28.

⁴⁴ Hopkins, *Collaborative Leadership*, 124.

⁴⁵ Chuga, *The Relevance*, 28.

Dewitt echoes the contention above but from an educational background. Dewitt says, needed school leaders are those who foster voice for all stakeholders in the school. This can be done by co-constructing goals with teachers and hosting collaborative conversations about the changing roles of teachers and leaders. Such conversations will provide a platform for everyone to voice their thoughts, opinions and needs.⁴⁶

The zeal for cause

Passion or zeal is described as voluntary will to engage completely; the internal energy, drive and desire to deliver, to obtain and to win. Findings, reports Chuga, have found that zeal makes leadership strong towards vision and goal attainment such as providing deeper inspiration than just cheerleading. Passion is an internal construct that influences external environment in a significant way. In demonstrating its leadership and engaging one another to invest into the organization, zeal is what characterizes collaborative style as Dewit also articulates.⁴⁷ This is the reason why people in collaborative leadership get overwhelmed with the sense of ownership with reference to the goal.⁴⁸

The capacity to share resources

When monopoly seems to be the way adopted in leadership, collaborative leadership in many situations demonstrates perfect engagement with a view to sharing resources in terms of ideas, knowledge skills, talent, space among others with a view to attainment of goals. Page articulates that collaboration gives an opportunity for learning, testing assumptions and understanding the views of other members.⁴⁹ What makes

⁴⁶ Dewitt, *Collaborative leadership*, 57.

⁴⁷ Dewitt, *Collaborative leadership*, 3.

⁴⁸ Chuga, *The Relevance*, 29.

⁴⁹ Page, *Servant Empowered Leadership*, 301.

collaborative leadership different is its advancement from a mere team status to building an intentional cultural partnership, distribution of useful resources in the organization with a view to creating effective change impact.⁵⁰

While it can be executed in various ways, a good collaborative leadership is almost characterized by some specific aspects such as:

Corporate decision-making and problem-solving

As discussed earlier in what makes collaborative leadership different from other styles section, it is not the responsibility of the leader to make a decision of what to do and direct the group. Rather on the contrary, the group considers the problem, makes decision on what to do and counts on the leader to assist them in focusing their effort. The essence of collaborative leadership is that it avails the atmosphere that gives people space to ponder what people can be able to do without coercion, intimidation or manipulation.⁵¹ Collaborative leadership creates an intentional engagement process of getting things done in a given organization.⁵² Dewitt, puts it even better when he says that, collaborative leadership is not at all times about being the one who leads the discussion but it is about finding teacher-leaders who share their expertise. He echoes the contention above by arguing that collaborative leaders reach consensus through debate, dissection and discussion.⁵³ Wepner and Hopkins report that collaborative leaders work cooperatively and symbiotically with others on a task or initiative for a period of time to obtain mutually agreed upon goals for innovative educational and professional development programs.⁵⁴

⁵⁰ Dewitt, *Collaborative leadership*, xvi.

⁵¹ Dewitt, *Collaborative leadership*, 4.

⁵² Chuga, *The Relevance*, 30.

⁵³ Dewitt, *Collaborative leadership*, 112, 114.

⁵⁴ Hopkins, *Collaborative Leadership*, 124.

Crockett, articulates that research on the effectiveness of collaboration when it comes to making educational decisions, is extensive and comprehensively affirms the value of making team-based decisions. Collaboration is integral to effective schools; through interdisciplinary teams, teachers support of one another in decision-making and educational plans that maximize students' academic experiences. Collaborative decision-making grants opportunities for teachers to best place students within their ecological systems hence facilitating a thorough understanding of students' learning profiles, enhancing the selection and implementation of evidence-based habits. However, and this is the most important point Crockett and his colleagues make regarding corporate decision-making, for collaboration to succeed, teachers must exhibit a high degree of cooperation, trust and mutual respect and must share the decision-making process. Meaningful decision-making includes shared contributions that are equally valued with a clear purpose and mutual goals, team member participation and accountability and shared expertise and resources.⁵⁵

Transparent process

In collaborative leadership, the process of making decisions is truly corporate, that is, it is transparent and open to every person to contribute from a person's profession or experience thus, creating an intentional engagement without predetermined end points or decisions at the beginning since it is a process to go through.⁵⁶ Unlike other leadership styles, in collaborative leadership, a leader or some other interest person does not just start with his or her own goals in mind and steer the ship in that direction. The outcome in collaborative leadership is deliberated upon by all participators.⁵⁷ Dewitt echoes

⁵⁵ Jean B. Crockett, Bonie Billingsley, Mary Lynn Boscardin, *Hand book of Leadership and Administration for Special Education* (New York, NY: Routledge Taylor and Francis Group, 2019), 221.

⁵⁶ Page, *Servant Empowered Leadership*, 301.

⁵⁷ Chuga, *The Relevance*, 30.

samson, saying that collaborative leaders believe in high level of transparency, honesty and have a high level of performance because stakeholders feel they have a voice in the process.⁵⁸

Leadership of the procedure instead of the group

The aim of collaborative leadership is to ensure collaborative process works than having a leader leading people coercively or delegatively but intentionally having people involved with others towards obtainment of the goal.⁵⁹ Collaborative leadership sets a motion towards a particular decision or direction and lets people participate and this is one of the areas collaborative styles of leadership, shares a similarity with team leadership.⁶⁰

Renee and coeditors report that collaborative leadership signifies a shared task for advancing toward a direction that enhances students, teachers, administrators, university professors and researchers to continually improve their abilities to help one another to succeed.⁶¹

So, when this study explores collaborative style of leadership and approach, especially with regards to developing a collaborative peacemaking conflict resolution model for the Christian Brotherhood Evangelical Churches of Kenya, it is incumbent to realize that it is more than a leadership whose focus is who calls the shots, more than influencing people's thoughts and behavior via exertion of authority.

At this point it would be important to consider Barna's seven points based on his research and interviews that characterize collaborative leadership:

⁵⁸ Dewitt, *Collaborative leadership*, 5.

⁵⁹ Hopkins, *Collaborative Leadership*, 124.

⁶⁰ Chuga, *The Relevance*, 30, 31.

⁶¹ Renee T. Clift, et. al., *Collaborative Leadership and Shared decision Making* (New York, NY: Teachers College Press, 1995), 150.

Small Group

The contention here is that one person cannot lead successfully by himself neither can even a large group do. Experiences from effective leadership shows that when one person controls a team, it degenerates into dictatorship or compromises that reflect the lowest denominator hence dismissing the lone ranger idea in leadership.⁶²

Leaders

A leadership that is truly collaborative is a collection of leaders who possess the calling, character and competence that qualify them as leaders. Since effectiveness in leadership is the aim of collaboration, it is important for the leaders to collaborate.⁶³ This points to the fact that the idea of team is good but a team without collaboration is like a power plant without current.⁶⁴

Complimentary Gifts and Skills

One of the traits of collaborative leadership is that leaders have a combination of gifts and skills that complement each other. Effective leadership cannot be achieved just by gifts and skills but the difference is made when an intentional and complimentary exercising of these gifts and skills are put into use.⁶⁵

Commitment to one another

Collaboration cannot thrive where there is no commitment because in a team, leaders must commit to each other's growth and success.⁶⁶ Since community is expressed

⁶² Chuga, *The Relevance*, 31.

⁶³ Dewitt, *Collaborative leadership*, 132.

⁶⁴ Chuga, *The Relevance*, 31.

⁶⁵ Chuga, *The Relevance*, 32.

Clift, et al., *Collaborative Leadership*, 150.

in a team, mutual concern is an incredible and essential element in collaborative leadership.⁶⁷

Common Vision

Corporate vision draws people together but also function as a catalyst that facilitates forward moving passion. Vision is a core concept in that it is the one that leaders communicate to effective networking, teaming up and strategizing towards accomplishment of goals.⁶⁸

Goals and Plan

Collaborative leadership is conscious of realistic and measurable goals as well as plans of a team which distinguishes collaboration leadership from a social club. Realistic and measurable goals and plans birth the required product.⁶⁹

Mutually Accountable

One of the distinctives of leadership is the determination and the ability to do a postmortem or autopsy of itself knowing the strengths and weakness, and enabling one another to live up to specific standards. Collaboration indispensably possesses this kind of accountability within its leadership. When the elements are combined, a powerful assembly of individuals is the result whose ability to serve others has been multiplied; what alone ranger would not accomplish. According to Cladis, collaboration has become a more fruitful way of doing things. Collaboration aspects incorporates teamwork, mutual

⁶⁷ Chuga, *The Relevance*, 32.

⁶⁸ Chuga, *The Relevance*, 32.

⁶⁹ Chuga, *The Relevance*, 32.

thinking and brainstorming, a strong sense of purpose and mutual participation in an organization which are essential.⁷⁰

Wepner and Hopkins have eight more characteristics of collaborative leadership which will be briefly summarized: knowledge, that is, the information that results from actual and vicarious experiences. Vision, that is, the big picture dreams and ideas of what can be for an institution in relation to what is feasible with regard to the institution's history and current situation as alluded to also by Rubin.⁷¹ Interpersonal skills, that is, the ability to relate with others via communication, shared understanding and interaction. Entrepreneurial skills, that is, an ability to develop an institution's vision by taking personal, financial and political risks.⁷² Negotiation skills, that is, the ability to confer with others with a view to arriving to a consensus on goals and plans. Managerial skills, that is, the ability to guide in part or in whole the organization via deployment and supervision of human, financial, material as well as intellectual resources. Work ethic, that is, belief in the moral virtues of the work and diligence and finally, confidence which is self-assurance about one's ability to serve effectively.⁷³

2.4.2 The Disciplines of Collaborative Church Leadership

While this section has much in common with the uniqueness and characteristics of collaborative style of leadership, the focus in this section is different. It focuses on aspects of collaborative leadership style that are not directly stated in point form in the above-mentioned sections that it shares commonality with. Therefore, this researcher feels it worthy to treat this section independently in outlining the disciplines, in other

⁷⁰ Chuga, *The Relevance*, 32.

⁷¹ Rubin, *Collaborative Leadership*, 91.

⁷² Rubin, *Collaborative Leadership*, 85.

⁷³ Hopkins, *Collaborative Leadership*, 127.

words, habits, practices, guidelines or principles of collaboration that Hartwig and Bird bring across which are important to this study.

Purpose Focus as the invisible leader

The aspect of shared purpose for the benefit of all is the whole mark of collaborative style of leadership. In collaborative style of leadership, shared purpose prioritizes the making of decisions together rather than advising one person who in turn makes the key decisions.⁷⁴ Wepner and Hopkins argue that collaborative leadership use communication and trust to construct an atmosphere that energizes others to have a shared vision and work together for a common purpose.⁷⁵

Hartwig and Bird report that mediocre teams spend most of their time advising the lead pastor, sharing information and coordinating operations but rarely go beyond that point. But exceptional leadership teams, Hartwig and Bird contend, work collaboratively in accomplishing the most strategic task in the church such as regular and continuous critical decision-making.⁷⁶

Dysfunctional leadership is characterized by unclear purpose, that is, lack of clarity. When most of the leaders do not have a clear sense of what they are doing specifically, they keep on wandering around in their meetings. They do not have a clear sense of what is most important for them to tackle and usually spend too much time on operational minutiae that detracts from tackling meaty issues to propel the church forward. Dysfunctional leadership is also characterized by lack of challenging purpose. When purpose does not challenge members, leaders as well as members don't commit

⁷⁴ Ryan T. Hartwig and Warren Bird, *Teams That Thrive: Five Disciplines of Collaborative Church Leadership*, (Downers Grove, IL: InterVarsity, 2015), p. 85.

⁷⁵ Hopkins, *Collaborative Leadership*, 124, 125.

⁷⁶ Hartwig and Bird, *Teams That Thrive*, 85, 86.

their best efforts to the work but channel their best efforts toward the parts of their jobs that demand utmost attention, skill and effort.⁷⁷

Exceptional leadership such as collaborative, must get the purpose right to avoid wandering around in their meetings and for them to commit their best efforts to the work. Hartwig and Bird argue that great leadership coalesces around 5C purpose. The fivefold C purpose is:⁷⁸

Clear: Does the leadership's purpose paint a clear purpose of value?⁷⁹

Compelling: Do members view the purpose as consequential, addressing something that truly matters, drawing people into it?

Challenging: Is each member of the leadership required to contribute in a meaningful and interdependent way?

Calling-oriented: Does accomplishing the purpose help members to accomplish God's calling on their lives and pursue their goals?

Consistently held: Do the members of leadership truly know the group's purpose and pursue it with fervor?⁸⁰

The fivefold C purpose leads to several benefits as argued by Hartwig and Bird: the fivefold C purpose narrows the purpose which helps the leadership to concentrate on accomplishing key elements of its work, creates space for staff or volunteers to contribute at a high level, compels people to contribute their best to the team, inspires and energizes the team and distinguishes the leadership's team unique contribution at the church.⁸¹

George Cladis, contends that collaborative ministry teams that have a clear purpose and rigorous discipline are a highly effective way of creating a spiritually fulfilling task and forging a head toward a Christ-centered goal. When ministry teams

⁷⁷ Hartwig and Bird, *Teams That Thrive*, 100, 102.

⁷⁸ Hartwig and Bird, *Teams That Thrive*, 104.

⁷⁹ Page, *Servant Empowered Leadership*, 301.

⁸⁰ Page, *Servant Empowered Leadership*, 301.

⁸¹ Hartwig and Bird, *Teams That Thrive*, 105, 106, 107.

collaborate to accomplish what they have discerned as God's will, they experience the beauty of spirit-generated energy for people feel they have made significant contributions in helping the team move toward a meaningful end.⁸²

The Aspect of Differences leverage

Collaborative leadership thrives on the diversity of leaders in terms of personality, background and perspective for the benefit of all. The diversity in the leadership is capitalized upon by everyone to the maximum advantage of all. Diverse gifting in collaborative leadership becomes complimentary and supplementary incentives rather than competitive

Hartwig and Bird contend that mediocre teams have so many people with the same gifts, styles and backgrounds which become a democratic style of leadership as will be seen later in this chapter.⁸³

Inspirational Drive Rather than Control

While mediocre team leadership prioritizes control and directive leadership to the negligence of developing positive relationships, leadership that stands out, which in this context is collaborative leadership, prioritizes leadership through relationship-based inspiration unlike role-based issuance of directives. Leaders of exceptional teams according to Hartwig and Bird, focus on transformation and trust building that energizes and gives freedom to the leadership to perform with high quality while maintaining strong relationships.⁸⁴

⁸² George Cladis, *Leading the Team-Based Church: How Pastors and Church Staffs Can Grow Together into A Powerful Fellowship of Leaders* (San Francisco, CA: Jossey-Bass, 1999), 88.

⁸³ Hartwig and Bird, *Teams That Thrive*, 86.

⁸⁴ Hartwig and Bird, *Teams That Thrive*, 86.

Intentional Structural Decision-making Process

Unlike mediocre leadership that makes unstructured and random decisions, exceptional leadership makes use of a carefully, step-by-step process at the same time seeking God's perspective and leading while making decisions.⁸⁵

This is what Hartwig and Bird refers to as ditches. The first ditch refers to leadership that is committed to a careful step-by-step process towards decision making at the expense of seeking God's perspective and leading in the same process. The other ditch refers to the leadership team that carefully seeks God's perspective and leading in decision making at the expense of a careful thoughtful step-by-step process engagement in decision making.⁸⁶

In stemming the gap between the two ditches, Hartwig and Bird suggest that, both vertical and horizontal interactions in the process of decision making are crucial to effective leadership. The best leadership, Hartwig and Bird say, do these things simultaneously. Such leadership vigorously pursue God with a view to hearing his voice and such leadership employs a step-by-step approach to making decisions.⁸⁷

Intentional structural decision making does not mean the absence of conflict or disagreement. But those challenges are delt with collaboratively by engaging in challenging dialogue, cultivating healthy conflict, adopting broader perspectives, listening less to some people and more to others and taking time rather than rushing through decisions. Hartwig and Bird argue that, "the genius of leadership team is its collaborative potential. Debate is the very thing that transforms a team's diversity into excellent performance" and that "healthy conflict is the catalyst of extra performance."⁸⁸

⁸⁵ Hartwig and Bird, *Teams That Thrive*, 86, 87.

⁸⁶ Hartwig and Bird, *Teams That Thrive*, 87, 177, 178.

⁸⁷ Hartwig and Bird, *Teams That Thrive*, 178.

⁸⁸ Hartwig and Bird, *Teams That Thrive*, 187, 188.

Continuous Collaborative Cultural Building

Hartwig and Bird report that exceptional leadership are intentional in their meetings and make use of collaboration in agenda development and continuously work together making most of their meetings which Clift and his coauthors describe as reevaluation.⁸⁹ On the other hand, mediocre leadership has a tendency to limit its collaboration to scheduled meetings and even fail to recognize the benefits of effective meetings during the meeting.⁹⁰

As much as collaboration is critical to successful leadership teams, navigation of coed teams might be a problem. Therefore, collaboration must put into place healthy practices that retain appropriate boundaries but allow strong relationships to be established that support great team work. Such healthy collaborative practices include but are not limited to:

Mutual Respect: Mutual respect is earned overtime. Leaders must be committed to each other by allowing the strengths and giftings of each other shine. This healthy practice is achieved by avoiding comparison and competition among the leaders. Each leader must be dedicated to bringing out the best out of each person by letting their gifts to flourish. Respect is earned by bringing each one's best to the team at all times, admitting mistakes and celebrating each other's success.⁹¹

Mutual Honor: leaders with different physiological make up can be afraid of working together. Such apprehension creates an interaction tension among the two groups. While health boundaries are essential, if apprehension is not addressed, it leads to avoidance which dishonors the individual and God ultimately. Apprehension of one another limits God's-honoring community which is very important for great teams (Rom. 12:10).⁹²

⁸⁹ Clift, et al., *Collaborative Leadership*, 4.

⁹⁰ Hartwig and Bird, *Teams That Thrive*, 87.

⁹¹ Hartwig and Bird, *Teams That Thrive*, 229.

⁹² Hartwig and Bird, *Teams That Thrive*, 230.

Mutual Understanding: As each leader seeks to understand his or her personality, gifts and strengths, the very leader should seek to understand and value what another leader brings to the team. By doing so, leaders will be building a team that celebrates diversity, sharing a common goal, although not same gifts. Maturing teams consists of leaders who insist on diversity and celebrating what everyone one does together.⁹³

2.4.3 The Uniqueness of Collaborative Style from other Styles of Leadership

Collaborative style of leadership is different from other styles of leadership in multiple ways. However, in this section only four uniqueness of collaborative style of leadership will be considered.

Embraces inclusive involvement

Chuga states that the usual trend, “Who decides?” shifts from one to numerous. The idea of lone ranger, one-man show, dictatorship, authoritarianism, responsibility shift, avoidance, threat, intimidation, rewards and punishments are common characteristics evident in other forms of styles of leadership and approaches but proportionately absent in collaborative style and approach. Collaborative style and approach centers around working together in all things such as decision making, policy formulation, setting of goals, accomplishment of the job and many roles and responsibilities.⁹⁴

In collaboration, people assume all the roles and functions of all. This does not mean that there is no job description in collaborative style of leadership and approach. Don Page says that having a loving concern for team members does not mean always giving into their ideas nor does it mean some team members automatically give into the

⁹³ Hartwig and Bird, *Teams That Thrive*, 230.

⁹⁴ Telford, *Transforming Schools*, 20.

ideas of other team members unless there is a valid reason for doing so. This means that all team members must contribute to the solution ensuring the process and final consensus honors and glorifies God and benefits as many people as possible sustaining healthy interpersonal relations among team members. Instead of confronting people on the opposite side, collaboration comes alongside them in order to consider the problem together and then collaboratively find the best solution.⁹⁵ Collaborative leadership does not focus on the leader nor on the followers but on what every individual on team is offering towards the obtainment of the goals cast unto the table.⁹⁶

The idea of inclusivity in collaborative style of leadership is echoed by Dewitt. In his book, *Collaborative Leadership*, he pauses the question, why collaborative leadership? In response, he lists several reasons for it: First, collaborative leadership is more inclusive of all parties hence more effective in the long run. Second, Dewitt argues that collaborative leadership's objective is to find the most informed, most capable person or persons to lead the charge. Third, in collaborative leadership, sometimes the best leader for a specific job is not the titular leader; sometimes it is a fellow administrator, teacher, staff member, parent, or in some cases a student.⁹⁷

The idea of inclusivity in collaborative style of leadership is also advocated for by Wepner and Hopkins who argue that critical to collaborative leadership is the ability to build and maintain the interest and participation of each individual partner requiring sensitivity to and self-awareness of interpersonal, institutional and interinstitutional politics.⁹⁸

Rubin boldly contends that collaboration that don't reflect the diversity of its constituencies in a given context's sweeping demographic transformation, run the

⁹⁵ Page, *Servant Empowered Leadership*, 302.

⁹⁶ Chuga, *The Relevance*, 25.

⁹⁷ Dewitt, *Collaborative leadership*, xvi, xvii.

⁹⁸ Hopkins, *Collaborative Leadership*, 125, 168.

immediate and fatal risk of being illegitimate, unresponsive or worse. For effective collaborative leadership is adept at spanning boundaries of every type between sectors, gender, races, religion, ethnicities and preferences to bring together those who will be affected by the collaboration and those who can influence the goals of collaboration.⁹⁹

In his book, *Handbook for Leadership and Administration for Special Education*, Crockett, report that collaboration was seen as essential to successful inclusion where leaders worked in various ways to foster collaboration as well as co-teaching. Crockett goes on that the roles of special educators changed through collaboration as they started attending to the needs of the whole school population and co-teachers were expected to help all students who needed help whether or not they were classified with disability.¹⁰⁰

Co-teaching, a specific form of collaboration, reports Crockett, was initiated as special teachers shifted from teaching in separate classrooms to assisting students in general education settings. Special education teachers were placed with two general education teachers and a general assistant to co-plan and co-deliver instruction to students with disabilities in general education classrooms where special and general educators engaged in a team-teaching and station teaching. Varied strategies were used to create time for co-teachers to meet and plan together, including regularly scheduled meetings as well as implementing a firm fixed schedule to plan for co-teaching.¹⁰¹

Produces incalculable results

The outcome in collaborative style of leadership is not easily measured in that, individuals network, exchange ideas and information, harmonize plans and operations that advances their ability towards goal obtainment. In light of the above qualities, the products in both goal obtainment and human resource, competency development and skill

⁹⁹ Rubin, *Collaborative Leadership*, 94.

¹⁰⁰ Crockett, Billingsley, and Boscardin, *Hand book of Leadership*, 209.

¹⁰¹ Crockett, Billingsley, and Boscardin, *Hand book of Leadership*, 209.

management are realized in greater measure. When the world view of an individual is quantitative rather than qualitative, where everything is measured in terms of “how much” or “how little,” especially in organizational task, partnership has a hard time progressing. But collaborative style on other hand, persist on working together via use of skills, shared duty and ultimate use of resources available.¹⁰²

Crockett and report that special and general teachers welcomed the opportunity to work together with 70 percent of teachers in one school who described collaboration as a positive dimension of inclusive change, an objective this study seeks to accomplish by providing a model that is inclusive of church members in conflict resolution. Some of the monthly benefits of collaboration among preschool teachers who worked at various locations included but were not limited to provision of opportunities to collaborate, mentor, observe each other in practice, and effectiveness in supporting students with disabilities.¹⁰³

Embraces personalization

The complication of leadership drive, inherent in other forms of leadership styles, set collaboration leadership style and approach apart. While other leadership styles have a thin frame of operation, collaboration has a broad frame of operation. For instance, a leadership style whose leader is coercive, operates on “a no choice, no voice, no commitment” premise to some extent. While there might be involvement and cooperation in the team, the philosophical guide, “I’m working on your goal,” is evident unlike in collaborative leadership style where the philosophical guide is, “We are committed to our goal,” is evident mirroring diverse dysfunctions that alternate other forms of leadership

¹⁰² Chuga, *The Relevance*, 25, 26.

¹⁰³ Jean B. Crockett, Bonie Billingsley, and Mary Lynn, *Hand book of Leadership and Administration for Special Education* (New York, NY: Routledge Taylor and Francis Group, 2019), 209.

styles.¹⁰⁴ That, “We philosophy” rather than “I philosophy,” is what this research seeks to introduce as an inclusive model to Africa Gospel Church of Kenya.

Process is what really defines collaboration leadership unlike what leaders do in other forms of leadership style. Collaboration has much in similarity with transformational and servant leadership since it starts with a premise that, if appropriate people are brought together in positive ways, with good communication and information, authentic visions and plans will be created with a view to addressing shared concerns of the organization.¹⁰⁵

Collaborative leadership can be applied to almost any situation such as business organization with great success, although its more prevalent in coalitions and community initiatives, community-based health, organizations that provide human service, or alternative education but rare in the church.¹⁰⁶ This is so because, the assumption of many people is that collaborative style of leadership is helpful in situations where, “no one is taking charge,” where complex issues or problems can no one individual or entity have the information or the power to transform them.¹⁰⁷

Provides a platform for collaborative leadership mind frame

Dewitt reports that it has been written extensively about the ten mindframe believed to be essential for teachers and Helen Telford has more frames classified under Structural, human resource frame, political frame and symbolic frame.¹⁰⁸ One of those mindframes which this writer finds essential for church leadership is for the educators and leaders and teachers to think of themselves as agents of change. Students and

¹⁰⁴ Chuga, *The Relevance*, 26.

¹⁰⁵ Chuga, *The Relevance*, 26.

¹⁰⁶ Hopkins, *Collaborative Leadership*, 125.

¹⁰⁷ Chuga, *The Relevance*, 26, 27.

¹⁰⁸ Clift, et al., *Collaborative Leadership*, 23, 24.

learning need to be approached from a more positive perspective. For this mindframe to be practical, teachers or leaders believe that success or failure in student learning is about what they as teachers as well as leaders did or did not do. Dewitt, goes on that teachers need to see themselves as change agents, not as facilitators, developers or constructivists. Their role is to change students from what they are to what they want them to be, want them to know and want them to understand which highlights the moral purpose of education.¹⁰⁹

Collaborative leaders can be helpful in supporting such mind-set within the school community as well as within the church community by providing resources and professional development sessions and fostering a school climate where teachers, staff and students can engage in open dialogue around learning and school heads can have an effective impact on student learning.¹¹⁰

2.5 Collaborative Style of Leadership in Contrast with other Styles of Leadership

On styles of leadership, Chuga treats six styles: Authoritarian, laissez-faire, democratic, transactional, transformational and team leadership.¹¹¹ The importance of these styles of leadership to this research is that they are distinct and different from collaborative style even though each one of them may implicitly have within its rank traces of collaborative style of leadership. In order for the preference to collaborative leadership over the other leadership styles to stand out, the six styles of leadership will be examined in contrast to collaboration style of leadership.¹¹²

¹⁰⁹ Dewitt, *Collaborative leadership*, 86, 87.

¹¹⁰ Dewitt, *Collaborative leadership*, 87.

¹¹¹ Chuga, *The Relevance*, 14, 15, 16.

¹¹² Chuga, *The Relevance*, 24.

2.5.1 Democratic Leadership Style

The democratic style of leadership is also known as participatory or consultative leadership. This style of leadership mainly adopts the sociological management approach in that, diplomacy is the means used to reach out and embraces consensus to bring about its desired objectives. The advantages of the democratic style of leadership lie in the fact that it is good when it comes to maintaining a working relationship because it promotes an interactive atmosphere and promotes team work.¹¹³

The democratic style of leadership promotes its constituents to do well internally and unhindered in its autonomous operation. Democratic style of leadership is open to criticism and embraces mistakes of its subjects as learning opportunities than authoritarian style of leadership that controls and pays more in productivity.¹¹⁴

Samue Mollel echoes Chuga in many ways on the democratic style of leadership but adds on some more insights on democratic style. He says, researchers discovered that democratic style of leadership worked better in satisfaction of the employee than authoritarian style of leadership. While authoritarian style of leadership pays off in more productivity than democratic style, democratic style approaches tend to generate bigger improvement in an organization and satisfaction of its employees.¹¹⁵

However, Bernard Bass notes that democratic leadership often needs to do more in involving the followers in decision making processes. Such involvement of followers would be helpful in reforming the corruption and shortcomings of democratic governance since many passive followers in democratic organizations will change into active collaborators who will help their leaders set the main policies of governance.¹¹⁶

¹¹³ Chuga, *The Relevance*, 14.

¹¹⁴ Chuga, *The Relevance*, 14.

¹¹⁵ Samuel Noah Mollel, *Transformational Leadership and Its Impact on Spiritual Formation of Christian Adults in African Church in Reference to Tanzania Assemblies of God* (Los Angeles, CA: International Theological Seminary, 2015), 36, 37.

¹¹⁶ Bass, *The Bass handbook*, 441.

However, democratic style of leadership is different from collaborative leadership in that, a democratic leader asks for input and then makes the final decision while in collaborative style of leadership, a leader seeks to build consensus among team members around a particular decision.

2.5.2 Authoritarian Style of Leadership

The business Dictionary defines authoritarian leadership as a style in which the leader dictates policies and procedures and decides what goals are to be achieved, directs and controls all activities without any meaningful involvement by the subordinates.¹¹⁷ Authoritarian style of leadership cares less for the wellbeing of its subordinates for it tends to be more of task oriented. Authoritarian leadership discourages new ideas and opinions that might contribute towards the wellbeing of an organization. However, authoritarian style of leadership is still practiced and valued by some organizations such as military groups because of its pragmatic efficient productivity.¹¹⁸

The authoritarian style of leadership is also called dictatorship because all policies, objectives and processes are controlled by the leader. It brings about change through force and command. The authoritarian leader makes all the decisions as to when and how things should be executed. This kind of leadership does not only spring out from a philosophical base but also from the dim side of the character of the leader. David McKinley notes that authoritarian leaders surround themselves with “yes” people who

¹¹⁷https://www.google.com/search?q=Businness+dictionary+definition+of+authoritatrian+leadership&oq=Businness+dictionary+definition+of+authoritatrian+leadership&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIKCAEQABgPGBYYHjINCAIQABiGAXiABBiKBTINCAMQABiGAXiABBiKBTINCAQQABiGAXiABBiKBTINCAUQABiGAXiABBiKBdIBCTE3MDcwajBqN6gCALACAA&sourceid=chrome&ie=UTF-8, Accessed 2:29 pm January 25, 2024.

¹¹⁸ Mollel, *Transformational Leadership*, 36.

advance their ideas and image.¹¹⁹ When people fail to obey and carry out the instructions, the leader deals with them critically despite its efficient productivity.¹²⁰

Bass describes the five types of authoritarian leader behavior in work setting as follows: Controller who prescribes manner of working, commander who tells what to do and demands compliance, ruler who considers the making of decisions a privilege of management, judge who evaluates subordinate performance and metes out rewards and punishments and the guard who protects turf and hoards resources.¹²¹

The preference of collaborative leadership style over authoritarian style lies in the fact that, an authoritative leader is controlling and closeminded while a collaborative leader, practices open mindedness and reasonableness in his interaction with his team members.

2.5.3 Laissez-Faire Style of Leadership

The laissez-fair style of leadership is directly opposite of the authoritarian style of leadership. This style of leadership neither is democratic in that it employs delegation as a mode of materializing objectives. In this style of leadership, leadership is not maximally but minimally involved in matters of the organization. The leader with this style of leadership is characterized by avoiding the responsibilities of the organization. The laissez-faire leader regularly dodges taking decisions. This kind of leadership is not solid but relaxes to all kinds of situations.¹²² Mollel adds that laissez-fare leadership does not make its expectations to the followers and at times it is less concerned when it should be involved.¹²³

¹¹⁹ David McKinley, *Lecture Notes on Approaches to Leadership for the 21st Century PM 508* (Los Angeles, CA: International Theological Seminary, Winter Quarter, 2022), ppt. Slide 29.

¹²⁰ Chuga, *The Relevance*, 14, 15.

¹²¹ Bass, *The Bass handbook*, 441.

¹²² Chuga, *The Relevance*, 15.

¹²³ Mollel, *Transformational Leadership*, 37.

The main difference between laissez-faire style of leadership and collaborative style is that a laissez-faire leader is negligible in practice and process and leaves group members to make all decisions while in collaborative style, a participative leader empowers employees with increased influence and responsibility as well by involving them in decision-making.

2.5.4 Transactional Style of Leadership

This kind of leadership style's focus is performance. It inspires change through promising a reward to those who do diligence to bring about change that is related to production but on the flipside, the leader with this kind of leadership style punishes those who do not bring change. Bass says that, "a leader is transactional when the follower is rewarded with a carrot for meeting agreements and beaten with a stick for failing in what was supposed to be done."¹²⁴ McKinley, in his lecture notes, writes, "When people have agreed to do the job, a part of the deal is that they cede all authority to the manager."¹²⁵ In other words, this kind of leadership comprehensively exchanges something for another based on the byproduct of the action. The followers' main task is to respect the instructions set forth by the leader.¹²⁶ Transactional leadership style is characterized by a leader who provides rewards and punishments in the organization of its authority.¹²⁷

Collaborative style of leadership is preferred to transactional leadership in that, transactional style focuses on rewarding and punishing followers based on performance while collaborative style emphasis is building trust, teamwork and shared vision among team members.

¹²⁴ Bass, *The Bass handbook*, 618.

¹²⁵ McKinley, *Lecture Notes on Approaches to Leadership*, Slide 31.

¹²⁶ Mollel, *Transformational Leadership*, 37.

¹²⁷ Chuga, *The Relevance*, 15, 16.

2.5.5 Transformational Style of leadership

Transformational style of leadership brings change in the given organization via energizing, inspiring, influencing and intellectually stimulating its workers in bringing about the desired product or change in the organization. Transformational leadership starts with, according to McKinley, the development of a vision, a view of the future that excites and converts the potential followers.¹²⁸ Transformational style of leadership consists of various dimensions adopted by the leader in order to propel an uninterrupted running of the organization while focusing on people, appraising their motivations, taking care of their needs and behaving well with them.¹²⁹ This style of leadership has much in common with collaborative style of leadership as Telford narrates in her book, *Transforming Schools Through Collaborative leadership*. She articulates that it is worth noting that collaboration is one aspect of transformational leadership.¹³⁰

Transformational leadership according to Mollel, influences followers' motivation and increases productivity. It also inspires followers' commitment to a shared vision and goals for the organization challenging them to become innovative in problem-solving and developing leadership capacity through coaching, mentoring and providing both challenge and support.¹³¹ Bass says, many world religion leaders like Jesus, Mohammed and Budha were transformational in that they created visions, shaped values and empowered change.¹³²

However, the uniqueness of collaborative leadership style over transformational style is that a transformational leader inspires followers with big dreams and innovative ideas while a collaborative leader, focus on decision-making and solving problems together with his team.

¹²⁸ McKinley, *Lecture Notes on Approaches to Leadership*, Slide 38.

¹²⁹ Chuga, *The Relevance*, 16.

¹³⁰ Clift, et al., *Collaborative Leadership*, 23, 24, 25.

¹³¹ Mollel, *Transformational Leadership*, 38, 39.

¹³² Bass, *The Bass handbook*, 618.

2.5.6 Team Style of Leadership

The focus of this style of leadership is developing people in order to put into use the abilities and gifts in their areas of expertise and to complement each other by serving together in a given organization. The leaders manifest a leadership style that creates an atmosphere that commits them to the progress and success of each other as well as mutually holding themselves to account as they combine their gifts and talents. This mutual functioning of the leaders provides a leadership that creates synergistic outcomes. Bass contends that what makes a team different from a group is that, “a team is a group of people that is focused on a task with a narrow set of objectives.”¹³³ All leaders in the organization are given opportunities to contribute in making decisions in their organization. The leaders also give support to the organization by employing their potential with a view to bringing out productivity that is for the common good of all. In this style of leadership, its qualities mirrors those of collaborative style of leadership unless distinction is made as will be demonstrated below in the treatment of collaborative style.¹³⁴

In his book, *Courageous leadership*, Bill Hybels says that the hallmark of team leadership style is finding the right people doing the right things congruous with their finest skills.¹³⁵ In his book *Teams That Thrive*, Hartwig and Bird, echo Hybels in saying that, finding the right people is crucial to effective team leadership. Some of the characteristics of the right people include but are not limited to, people who exemplify Christian character model, people skilled and experienced in diverse ways, skilled at solving problems, inspirational leaders, devoted to collaboration and with alignment to church mission and ministry philosophy.¹³⁶

¹³³ Bass, *The Bass handbook*, 757.

¹³⁴ Chuga, *The Relevance*, 17.

¹³⁵ Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan, 2002), 151.

¹³⁶ Hartwig and Bird, *Teams That Thrive*, 126, 127, 128, 129.

In his articulation of the exemplary model of Christian character, Hartwig and Bird contend that leaders must possess the highest levels of character and spiritual maturity worthy Christianity as outlined in 1 Timothy 3 and Titus 1. Such marks of character include, being respectable and above reproach, self-controlled, sober, forbearing, gentle, wise, able to detect and refute false teachings, not bullying, not antagonistic, not quick to anger, of good report, just, fair, holy and devout.¹³⁷

C. Gene Wilkes contends that teams share the credit for the victory and blame for the losses which fosters a sense of real humility and true community unlike individuals who take credit and blame alone which fosters pride and some sense of failure. Commenting on Jesus' successful ministry even in his absence in the body on earth but present in the spirit, Wilkes says his disciples were captured by his mission, equipped to do it and teamed to carry it on.¹³⁸ Crosby adds that while most teams in churches today are set up to be working teams, a ministry team is much more than that because it creates an environment in which a person is able to thrive, emerge in their giftedness and reflect the glory of God.¹³⁹

Even though team style leadership shares much in common with collaborative leadership, a team leader prefers structure and dedicated roles and responsibilities to get work done while in a collaborative leader prefers to work with a variety of people in order to brainstorm new ideas and work on projects together.

Since this research studies two integrated topics, that is, collaboration and peacemaking leadership, the following section focuses on collaborative peacemaking.

¹³⁷ Hartwig and Bird, *Teams That Thrive*, 126, 127.

¹³⁸ C. Gene Wilkes, *Jesus on Leadership: Discovering Secrets of servant Leadership from the Life of Christ* (Wheaton, IL: Tyndale, 1998), 212, 213.

¹³⁹ Crosby, *The Teaming Church*, 12

2.6 The Need for Collaborative Leadership for Peacemaking

Ken Sande, in his book, *The Peacemaker*, describes peacemakers as “people who breath grace.” Peacemakers always tap from the goodness and power of Jesus and then become the instruments of Jesus’ love, mercy, forgiveness, strengths and wisdom in relation to conflicts that rock lives daily. Sande goes on saying, God delights breathing his grace through peacemakers using them to “dissipate anger, improve understanding, promote justice and encourage repentance and reconciliation.”¹⁴⁰

Sande, notes that, over time, he has seen biblical peacemaking turn destructive conflicts into opportunities for people to face their sin, sense the mutual need of the Savior hence growing closer to God and to each other. Sande, goes on to narrate the loss conflict creates in the lives of people such as loss of time, energy, money and other opportunities in ministry and business. But he notes that, when Christians learn to be peacemakers and embrace peacemaking, “They can turn conflict into an opportunity to strengthen relationships, preserve valuable resources and make their lives a testimony to the love and power of Christ.”¹⁴¹

In order to effectively resolve conflict, Sande proposes an approach he names the four Gs: “Glorify God, get the lock out of your eye, gently restore and go and be reconciled.”¹⁴² Sande, says, it is through the gospel, the foundational G of peacemaking, that God enables Christians to live out the four Gs of peacemaking.¹⁴³

One of the things evident in Sande’s articulation above is that conflict, which is an opinion that frustrates the other person, if well handled, become opportunities to strengthen relationships, to preserve valuable resources and to make them witnesses of God’s love and power. Collaboration is implied in his articulation in that conflict

¹⁴⁰ Ken Sande, *The Peacemaker: A Biblical Guide to Resolving Personal Conflict* (Grand Rapids, MI: Baker, 2004),11.

¹⁴¹ Sande, *The Peacemaker*, 11, 12.

¹⁴² Sande, *The Peacemaker*, 12, 13.

¹⁴³ Sande, *The Peacemaker*, 13.

involves two or more than two parties and for such fruits to be birthed, the two conflicting parties must come together, that is collaborate in some way, in resolving the differences between them for peace to be procured amongst them. If the conflicting parties would go to court, that means there would be loss of resources since one of the conflicting parties could pay a fine.

The focus of this study is to develop a collaborative peacemaking conflict resolution model in leadership to minimize the level of unresolved conflict in the Africa Gospel Church of Kenya with a view to increasing peace in the denomination. If members of the denomination are involved in conflict resolution, by an inclusive peacemaking conflict resolution model, then God will be glorified, peace will prevail and resources will not be lost that much in a court of law.

The foundational G plays a vital role in resolving conflict between humanity and God. It is in the foundational G that Christ the Savior is offered freely to the unregenerate who is at odds with God. The foundational G brings reconciliation between God and the unregenerate hence putting to rest conflict between the two. Peace with God and peace of God are secured through the foundational G. The focus of this study is on a Christian entity which is believed to have embraced the foundational G, that is salvation (peace with God) and secured the peace of God and therefore should be an ambassador of peace within the body of Christ. Without the foundational G, it would be very difficult to make peace since the Holy Spirit moves believers to embrace conflict resolution as God does if they obey the move of the Spirit (Eph 6:15).

In his book, *Making Peace*, Jim Van Yperen, contends that God can only repair and restore the Church when church leaders and members are honest and willing to accept, confess and intentionally address the underlying causes of church conflict.¹⁴⁴

¹⁴⁴ Jim Van Yperen, *Making Peace: A Guide to Overcoming church Conflict* (Chicago, IL: Moody, 2002), 13.

Yperen goes on to say that, there are four common negative response styles to conflict that make conflict worse namely passive, evasive, defensive, or aggressive which conflicting parties employ because they are habits and practices learned and hardened over a life of disagreements and struggles. Not only have these negative responses to conflict become habits and practices in life but they have also become part of peoples' character, a way of thinking and acting. These negative response styles to conflict are what God is seeking to transform and God can only transform them when one identifies his or her conflict style. Identification of one's negative conflict style paves windows for redemptive change to open.¹⁴⁵

This study seeks to open the eyes of the Africa Gospel Church of Kenya to realize that its model of conflict resolution harbors increased peace in the denomination because it excludes members. Therefore, this study seeks to influence and move the thinking and behavior of the leadership of the denomination under study, to embrace change. This influence and movement to change will be brought by embracement of collaborative peacemaking conflict resolution model vouching for all members' participation in resolving conflict for increased peace to prevail.

In his introductory remarks to his book, *The Peacemaking Pastor*, Alfred Poirier, contends that, "Christ is the reason many pastors enter the pastorate. Conflict is the reason many leave."¹⁴⁶ According to Poirier, many seminarians enter the pastorate without awareness and without being properly equipped in responding to the inevitable conflicts that face the Church. Most young pastors, Poirier, says, naively enter their calling thinking all is about doctrinal purity, orthodox preaching, well programmed worship, and various conducive venues for youth meetings are all there are to grow the faith of their members and their churches in numbers. Once in the ministry the reality of

¹⁴⁵ Yperen, *Making Peace*, 15.

¹⁴⁶ Alfred Poirier, *The Peacemaking pastor, A Biblical Guide to Resolving Church Conflict* (Grand Rapids, MI: Baker, 2006), 9.

conflict hits and their inability to respond wisely, godly and in a gospel manner, soon mars their effectiveness as ministers and the witness of their churches.¹⁴⁷

Poirier cites some of the surveys that have shown his contention to be valid. For instance, a recent study by Harvard Institute for Religious Research showed that, in the United States, “conflict is a synonym for congregation.” The study stated that 75 percent of congregations reported some sort of conflict in the last five years.¹⁴⁸

Another study, Poirier notes, cites conflict and the stress it causes as leading causes for pastors who involuntarily leave local churches. The results from these studies pose the question not only for churches but also for Bible colleges and seminaries in relation to how pastors are trained.¹⁴⁹

A series of survey undertaken by *Christianity Today*, Poirier, contends, confirms this evident deficiency in pastoral training. Pastors listed conflict management as the most needed training they needed but lacked in their seminaries or Bible college. Yet in another survey, Poirier, goes on, pastors pointed out that the two most contributing factors to their low points in relation to their ministry were internal such as church problems or conflicts and poor relationships with their leadership boards.¹⁵⁰

Another survey, titled *Forced Exits* unveiled that conflicts cause most pastors to leave their local churches or get fired and that, churches as whole, and their leadership in particular, are not prepared to respond to conflict. Poirier points out that these findings on pastoral conflict in the churches and the magnitude at which conflict abound in the churches should not surprise us but what ought to surprise us is that churches, Bible colleges and seminaries provide little if any pastoral training on how to address these conflicts.¹⁵¹

¹⁴⁷ Yperen, *Making Peace*, 9.

¹⁴⁸ Poirier, *The Peacemaking pastor*, 9

¹⁴⁹ Poirier, *The Peacemaking pastor*, 9.

¹⁵⁰ Poirier, *The Peacemaking pastor*, 10.

¹⁵¹ Poirier, *The Peacemaking pastor*, 10.

In light of those previous findings, over 30 years ago, in the contemporary world, most secular bodies took to task to mediate disputes out of the court system by creating Alternate Dispute Resolution (ADR): Harvard Law School's program on Negotiant, The Straus Institute at Pepperdine, George Mason University's Institute for Conflict Analysis and Resolution, The University of Colorado's Conflict Research Consortium, American Arbitration Association (AAA) and Society for Professionals in Dispute Resolution (SPDR). The rise of these theoretical and practical conflict resolution however, has relied largely upon secular mediator's work who relied on secular sociological and psychological theories of conflict.¹⁵²

At the same time, Christians have their own resolution entities seeking to address conflict from a Christian aspect and methodology such as Alban Institute, The conflict Transformation Program at Eastern Mennonite University, Peacemaker Ministries and individual Christian practitioners of mediation and arbitration as well, as potential resources for seminaries and Bible colleges to utilize in their pastoral training.¹⁵³

The literary writings generated from Christian perspective have manifested themselves in broad based forms of conflict resolutions such as *Leading Your Church through Conflict and Reconciliation: 30 Strategies to Transform Your Ministry*, edited by Marshall Shelley to those whose focus is pertinent issues in peacemaking which include but not limited to Helping Angry people, by Glenn Taylor and Rod Wilson.¹⁵⁴

But, Poirier, still contends that these Christian works aimed at resolving conflict are deficient in their theories and practices in the following ways:

First, their approach to conflict resolution mainly adopts mere pragmatic responses such as right skills (communication and listening) and methods (interest-based negotiation) whose byproduct is a modicum of change. Poirier's contention is that real

¹⁵² Poirier, *The Peacemaking pastor*, 11.

¹⁵³ Poirier, *The Peacemaking pastor*, 11.

¹⁵⁴ Poirier, *The Peacemaking pastor*, 11.

change affect peoples' attitude in relation to conflict resolution and reconciliation through a renewed vision of the gospel of Christ, the engine that drives the train of reunions. According to Poirier, the most important thing in resolving conflict within Christendom has less to do with right skills but has everything to do with the sinfulness of humanity and this is where pastors come in, for they are instruments ordained by God to preach the gospel of peace which has power to uproot sins of bitterness, envy, pride, and covetousness.¹⁵⁵

Second, the current Christian conflict theory is deficient in reckoning with Godward dimensions of conflict because; when emotions and behaviors such as anger, revenge, offense and lying are discussed, Christian theories rarely address them from a sinful aspect in opposition to God. Christian theories also do not take into consideration deep and rich biblical theme with regard to human motivations: idolatry, lusts and cravings. These theories also appeal to psychological models that are less than biblical when addressing matters of human heart, whys and wherefores. Such deficiencies as enumerated above are evidence enough that much is needed to be done in developing Christian conflict resolution theory and practice model that is rooted in the Bible and theologically integrated with the larger corpus of Christian thought and doctrine.¹⁵⁶

Third, Poirier argues that, both contemporary models for peacemaking, that is, secular and Christian, share a common shaping denominator that is not sufficient for peacemaking in a local church, that is, the law court model. In the light of this, the church needs a paradigm that is more ecclesiastically tailored on which to premise peacemaking practices.

The reason the law court model dominates current theories and practices of conflict resolution is that contemporary conflict resolution a rose as an alternative to the

¹⁵⁵ Poirier, *The Peacemaking pastor*, 11, 12.

¹⁵⁶ Poirier, *The Peacemaking pastor*, 12.

formal civil justice system and most early theorists and practitioners emerged from the legal or political professions. The law court model has its advantages as Poirier notes since it provides a greater sophisticated degree of dealing with substantive and technical issues that face Christians such as matters of due process, equity and justice that assume a central role.¹⁵⁷

However, Poirier points out the deficiencies of the law court model as well which will be just listed here. First, the law court model of mediation leans towards immediate problem solving rather than dissecting deeper at personal issues, feelings and relationships. Second, the law court model gravitates towards event-oriented resolutions rather than towards an extended period of time and third, the law court model pays its attention to issue settlement rather than focusing on the reconciliation of relationships.¹⁵⁸

Poirier then makes an appeal as to what kind of conflict theory and practice is needed for the church of Jesus Christ. His submission is a theory and a practical conflict resolution model development for and practiced in the context of a local church but also rooted in theology and ecclesiology. However, he enumerates three hindrances to pastoral peacemaking usually hidden as assumptions made about it. First, pastors view peacemaking as a tool for ministry instead of a habit of being. Second, it is assumed that peacemaking is meant for corrective purposes and not something constructive and finally, peacemaking is viewed through the lens of multiple ideologies instead of through the lens of the Scripture.¹⁵⁹

But Poirier does not leave his readers less hopeful as in what steps should be taken to recover a conflict resolution theory and practice that is theologically rooted and ecclesiastically integrated. He suggests three fundamental ways to achieve such an objective.

¹⁵⁷ Poirier, *The Peacemaking pastor*, 12.

¹⁵⁸ Poirier, *The Peacemaking pastor*, 12, 13.

¹⁵⁹ Poirier, *The Peacemaking pastor*, 13, 14.

First, recovery of the foundational truths of the church's faith should be given utmost attention. Doctrines such as revelation, God, man, Christ, Spirit, church and eschatology must inform the goals and practices of peacemaking at all times.¹⁶⁰

Second, a church must learn to view conflicting parties not as individuals with competing interests but as who they are in Christ; as brothers and sisters entangled by sin, in whom the Holy Spirit dwells, called to serve and love each other in the community bound by the gospel, sacraments and discipline.¹⁶¹

Finally, church leaders need to reorient their priorities, making every effort in recovering the wisdom of mediating and arbitrating disputes to the similar labor of Christlike people instead of living it to the legal experts even though their expertise might be needed. This can only be achieved by envisioning a holistic ministry not only tied to preaching but also to counseling, teaching and equipping the people of God in their pursuit of peace. Such reorientation must include all members because the Bible calls every believer to live in peace with each other (Ps 34:14; Matt 5:9, 43-45; Mk 9:50; Lk 6:35; Rom 12:18; 14:19; 2 Cor 13:11; Gal 5:22; Eph 4:2-6; Col 3:15; 1 Thess 5:13; 2 Tim 2:22; Heb 12:14; Ja 3:16-18; 1 Pet 3:11).¹⁶²

The concluding remarks of Poirier are worthy a mention in that, it has something in common with the study at hand; inclusion of all members. This study vouches for the fact that if Africa Gospel Church of Kenya will involve all its members in conflict resolution, peace will be experienced in an unprecedented way than it is being experienced now.

¹⁶⁰ Poirier, *The Peacemaking pastor*, 14.

¹⁶¹ Poirier, *The Peacemaking pastor*, 14.

¹⁶² Poirier, *The Peacemaking pastor*, 14.

2.7 The Priority of Collaborative Style in Dealing with the Root Causes of Conflict Compared to Other Leadership Styles

Any presented problem is a symptom of what lies underneath and as long as the symptom is treated instead of the underlying source of the problem, conflict will return. It may be inactive for some time but it always comes back. Yperen contends that in his work with couple of conflicting churches, four systematic issues, which are root causes of conflict emerge as will be discussed below.¹⁶³

This section is very important to this research in that Africa Gospel Church of Kenya need collaborative awareness of these root causes of conflict. Awareness of these causes will encourage them to reflect back on their lives and be able to identify the category or categories of causes they fall in. Such awareness will encourage them to come back to the word of God and collaboratively gain a better understanding of the motivations and intrigues at the root of the conflict, so that they can make more informed decisions for peaceful coexistence in the body of Christ than other styles of leadership.

2.7.1 Cultural Issues

Cultural issues according to Yperen refer to a complex system of assumptions, practices, stories, and beliefs that guide common peoples' thinking, acting and values. For instance, meeting individual needs is an assumption and behavior in a given culture.¹⁶⁴

But a culture is also bound up with both good and bad beliefs, values, practices and behavior, for instance, polygamy is a common and acceptable cultural practice in Kenya and Africa. But some tribes in Kenya such as the Maasai tribe have a practice of sharing wives, female genital mutilation and killing one of the twins at birth if a woman

¹⁶³ Yperen, *Making Peace*, 28.

¹⁶⁴ Yperen, *Making Peace*, 28.

happens to deliver twins.¹⁶⁵ Twin killing or abandonment tradition is still practiced across Africa.¹⁶⁶ It is believed that twins are an omen to the family and therefore killing one of the twins removes the curse that would otherwise negatively impact the family.

When such bad opposing cultural practices are uncritically combined with biblical beliefs, which Yperen, calls the blending syncretism where a church does not distinguish between a secular practice and a biblical one. In this case such a church attempts to harmonize secular values with historic ideals of Christianity, without knowing, adopting habits, therapies and practices that undermine Christianity's call for separation and holiness.¹⁶⁷

Such church callousness carries with it both theological and practical impacts, that is, looking like the world, losing its distinctive voice instead of letting its light shine before men to the glory of God.¹⁶⁸

Now conflict arises when the word of God directly addresses such opposing cultural beliefs, values, habits and practices calling for a change.¹⁶⁹ People accustomed to syncretism often push back against the divine call for change since they feel insecure and robbed of something that has been deeply ingrained into their culture.¹⁷⁰ The antidote to this problem according to McKinley, is to clarify the roles that are creating conflict.¹⁷¹

¹⁶⁵ [https://plan-international.org/kenya/case-studies/maasai-elder-advocating-end-female-genital-mutilation/#:~:text=Maasai%20girls%20are%20cut%20between,who%20are%20subject%20to%20it,12:53 pm, Dec. 2023](https://plan-international.org/kenya/case-studies/maasai-elder-advocating-end-female-genital-mutilation/#:~:text=Maasai%20girls%20are%20cut%20between,who%20are%20subject%20to%20it,12:53%20pm,Dec.2023).

¹⁶⁶ [https://www.blind-magazine.com/news/exploring-the-mythology-of-twins-in-west-africa/#:~:text=In%20West%20Africa%2C%20the%20mythologizing,view%20them%20as%20supernatural%20beings,1:16 pm, December 2, 2023](https://www.blind-magazine.com/news/exploring-the-mythology-of-twins-in-west-africa/#:~:text=In%20West%20Africa%2C%20the%20mythologizing,view%20them%20as%20supernatural%20beings,1:16%20pm,December%202,2023).

¹⁶⁷ Yperen, *Making Peace*, 29.

¹⁶⁸ Yperen, *Making Peace*, 29.

¹⁶⁹ Hugh F. Halverstadt, *Managing Church Conflict* (Louisville, KY: Westminster/John Knox Press, 1991), 2.

¹⁷⁰ Yperen, *Making Peace*, 36.

¹⁷¹ McKinley, *Lecture Notes on Managing and Resolving Conflicts*, 3.

Collaboration among members brings that clarification which aids conflicting parties to make informed decisions that honor and glorifies God than authoritarian style that forces members to obey the command. If members are forced to change without giving them the opportunity to be listened to, consult the scriptures together and let them decide whether their values are honoring God, then the antagonistic cultural issues cannot be resolved hence aggravating the conflict. But collaboration offers opportunity to the members for interaction that leaves each one convinced and satisfied for the sake of honoring and glorifying God.

2.7.2 Structural Issues

Structural issues according to google means conflict that stem, “From the structure of the organization. This can include how teams are structured, lack of clarity over expectations, rewards and consequences and the impact of the organization’s hierarchy.”¹⁷²

In structural issues, Yperen contends that people on both sides of the conflict will have a tendency to minimize their responsibilities personally but seeking to blame or disparage others. In matters extreme, some will try to elevate themselves or try to strengthen their position by demonizing or negating others. Yperen argues that such inadequate conflict responses are part of the system dynamic which he describes as, “the interrelationship of external and internal forces that influence our decisions and create the conditions for the conflict.”¹⁷³

¹⁷² https://www.google.com/search?q=Definition+of+structural+issues+in+conflict&oeq=Definition+of+structural+issues+in+conflict+&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIHCAEQIRigATIHCAIQIRigATIHCAHQIRigATIHCAQQIRigATIHCAUQIRirAjIHCAHQIRirAjIKCACQIRgWGB0YHtIBCTE1OTgzajFqN6gCALACAA&sourceid=chrome&ie=UTF-8, 4:16 pm, November 27, 2023.

¹⁷³ Yperen, *Making Peace*, 36, 37.

Yperen further describes system dynamic as a structure that underlies the way we organize, work, lead and make decisions in organizations, churches included. Hugh F. Halverstadt notes that church conflicts occur in voluntary institutions' structures and processes that allow and lures uncountable uses of power.¹⁷⁴ The system dynamic creates the conflict climate and increases the time and efforts it will take to resolve the conflict. To change the system dynamic, changing of the underlying structure, that is, the dynamic system, is incumbent since any change that fails to address the underlying structure is insufficient.¹⁷⁵

Collaboration among team members creates a platform that offers members a better understanding of sources of conflict, brainstorm the solutions to the problems and reach a collaborative consensus that satisfies everyone compared to laissez-faire style of leadership.

Laissez-faire style of leadership unlike collaborative style, does not maximally but minimally involve in the matters of the organization. It also avoids the responsibilities of the organization and dodges taking decisions. Collaborative on the other hand gives team members a platform to air out the structural differences that affect the organization, brainstorm the solutions together and clear the way by making collective decisions that benefit all.

2.7.3 Spiritual Issues

While cultural and structural issues are secondary root causes of conflict, spiritual issues according to Yperen, are the fundamental causes of church conflict. Conflicts arise in the church when "a knowing or feeling faith" takes the place of a living faith. A knowing faith is a faith that relies on intellect at the expense of holiness and the

¹⁷⁴ Halverstadt, *Managing Church Conflict*, 2.

¹⁷⁵ Yperen, *Making Peace*, 37, 38.

application of the work and person of the Holy Spirit. A feeling faith relies on emotion like a Corinthian church which was a mile wide but an inch thick. There are higher chances for a knowing faith or rational churches to become pharisaical, arrogant and self-righteous.¹⁷⁶

When a knowing and a feeling Christian blend, conflict becomes prevalent because the church is not what it claims to be. It is no longer regulated or guided by the word of God. The pagan world looks at the church and sees no viability or transformation produced by the life, death and resurrection of Jesus Christ. God's command for being holy as he is holy is not the focus of the church and therefore, the church loses its role in the society as a social, spiritual and realm for transformation thus conflict finding a fertile ground to thrive.¹⁷⁷

Collaborative leadership gives the members opportunities to examine God's perspective on the spiritual issues at hand and uncovering a collaborative biblical pathway that seeks to glorify God and create harmony in the body rather than democratic style of leadership. A democratic leader asks for input and then makes the final decision while in collaborative style of leadership, a leader seeks to build consensus among team members around a particular decision (Isa1:18).

2.7.4 Theological Issues

Theological conflicts have to do with the study of God, that is, who he is and what he requires of his people hence theology and ecclesiology the study of the church. Yperen contends that all church conflict is theological but the sad news is that theology has been shaped rather than transform the cultural, structural and spiritual issues.¹⁷⁸

¹⁷⁶ Yperen, *Making Peace*, 40, 41.

¹⁷⁷ Yperen, *Making Peace*, 41.

¹⁷⁸ Yperen, *Making Peace*, 43.

When theology is shaped by cultural, structural and spiritual issues, spiritual autonomy replaces spiritual integrity. According to Yperen, the word integrity originates from the word *integer* which means a whole number, that is, an entity that is complete or undivided. Integrity means the church's attention is not divided in one's relationship to God, oneself and others (Eph 4:4, 5, 6).¹⁷⁹

Yperen says the word autonomy originates from the Greek word, *autonomia* which means self-rule. Therefore, to be autonomous means to be independent and self-governing which when applied to the church means individual privacy, preferences, and rights on personal and corporate levels.¹⁸⁰ The result is the rise of independent and nondenominational churches as well as democratic governing structures.¹⁸¹

Integrity and autonomy offer two different radical types of oneness. Autonomy glories in independence and self-governing, that is, one alone while integrity glories in interdependence, that is, two or more becoming one together.¹⁸²

Collaborative style of leadership grants members opportunities to tailor away structural, cultural, spiritual and theological issues that are not in line with the glory of God. In so doing, collaboration brings team members back to the drawing board in understanding the church as an organism led by God's authoritative word which satisfies and benefits all. Such a platform of collaboration creates reforms that glorifies and aligns with God and his word unlike transactional style of leadership that inspires change through promising a reward to those who do diligence to bring about change that is related to production but on the flipside, the leader with this kind of leadership style punishes those who do not bring change.

¹⁷⁹ Yperen, *Making Peace*, 43, 44.

¹⁸⁰ Yperen, *Making Peace*, 44.

¹⁸¹ Yperen, *Making Peace*, 44.

¹⁸² Yperen, *Making Peace*, 44.

2.8 The Need for Collaborative Style to Address Conflict Symptoms that Stem from the Underlying Root Causes of Conflict

This section discusses conflict symptoms or manifestations stemming from cultural, structural, spiritual and theological sources. Kenneth C. Haugk treats several of them. But in his introductory remarks to discussion of the conflict symptoms, he contends that conflict is a fact of life in every society including the church. He says that conflict that hones the edge of an organization and keeps it mindful of and true to its purposes is healthy. Haugk says that an organization without conflict at all must have either no purpose or at its best a very frivolous purpose. Haugk says that conflict in and of itself is not necessarily a problem because conflict is neutral. It can be good or bad, healthy or unhealthy, creative or destructive.¹⁸³

Creative conflict resolution, argues Keith Huttenloker, breaks up stagnant and unproductive ways of thinking and doing things, opens up lines of communication between individuals and groups, widens the base for input as well as support and generates new approaches to challenge and opportunity.¹⁸⁴

Some experts in the field of conflict have discovered according to Haugk, that conflict resolution has been treated narrowly because it assumed too often that parties involved in conflict were healthy mentally, responsible morally, rational and willing to compromise. However, experience has shown that such assumptions when applying to the vast majority of people, overlook a very notable, vocal and disruptive minority. The result has been to equip individuals who are sound mentally and responsible morally to work through healthy conflict with other mentally sound and morally responsible people, but to have them at a loss when confronted with antagonists.¹⁸⁵

¹⁸³ Kenneth C. Haugk, *Antagonist in the Church: How to Identify and Deal with Destructive Conflict* (Minneapolis, MN: Augsburg, 1988), 31.

¹⁸⁴ Keith Huttenloker, *Conflict and Caring: Preventing, Managing and Resolving Conflict in the Church*, (Grand Rapids, MI: Zondervan Publishing House 1988), p. 36.

¹⁸⁵ Haugk, *Antagonist*, 32.

Recent literatures according to Haugk, in the area of conflict resolution has begun to realize that there are people who initiate and thrive on unhealthy conflict who have no desire at all to see conflict resolved. Much of the existing literature on conflict does little to help individuals determine the severity of conflict and adjust their responses accordingly. It is in light of the gap above this section discusses the various symptoms of conflict in churches and how collaborative style can be of great help in addressing the signs of conflict that stem from root causes of conflict as mentioned above.¹⁸⁶

Sande discusses some other ways of addressing symptoms of conflict. Each person whether in the church or secular world finds himself or herself addressing conflict in any of the ways depending on the nature of conflict. Sande discusses these ways namely escape or evasion, peacemaking and attack.¹⁸⁷ Each category has some specific ways under it on how people address conflict as will be discussed below.

This section is key to this study in that, Africa Gospel Church of Kenya's acquaintance with these various ways of conflict manifestations or symptoms will help them gain awareness to detect signs of conflict among them. Such awareness will give them the audacity and desire to collaboratively deal with any detected conflict symptom whenever it strikes regardless of its complexity.

This discussion is also important to this research in that Christian Brotherhood Evangelical Churches will collaboratively strive to glorify God knowing the implications each symptom carries with it for the peaceful coexistence of each other and in the body of Christ. This discussion will give the leadership as well as the membership of the denomination under study the space to deeply examine their histories on how they have been addressing conflict symptoms and make necessary collaborative adjustments which

¹⁸⁶ Haugk, *Antagonist*, 32.

¹⁸⁷ Sande, *The Peacemaker*, 22, 23.

I believe will be the willingness to glorify God by being collaborative peacemaking ambassadors.

2.8.1 Collaborative Peacemaking

There are six dimensions of addressing conflict under this section. These ways are enjoined by God, empowered by the good news and guided towards finding agreeable and just solutions to the conflict at hand. The first three peacemaking approaches may be called personal peacemaking since they can be executed personally or in private between the conflicting parties.¹⁸⁸ These six ways of addressing conflict symptoms in the church make collaborative leadership the best in comparison with other leadership styles of addressing conflict symptoms or manifestations as shall be seen below.

Overlook

The participators in conflict at this point resolve their disputes quietly and deliberately by overlooking an offense because offenses are too insignificant (Prov 19:11; 12:16; 17:14; Col 3:13; 1 Pet 4:8). In other words, to overlook an offense is to forgive and employ a deliberate decision not to talk about it, dwell on it or letting it grow into pent-up bitterness or anger.¹⁸⁹

Reconciliation

If the conflict is too serious to be overlooked or has done damage to the relationship, the conflict needs to be collaboratively resolved at a personal or relational level via confession, loving correction and forgiveness (Matt 18:15; Col 3:13).¹⁹⁰

¹⁸⁸ Sande, *The Peacemaker*, 25.

¹⁸⁹ Sande, *The Peacemaker*, 25.

¹⁹⁰ Sande, *The Peacemaker*, 25, 26.

Negotiation

Even though relational issues may be successfully resolved, there is need to work through material issues related to money, property or other rights. This should be done through cooperative bargaining process whereby the offended and the offender seek to reach a settlement that satisfies the legitimate needs of each side (Phil 2:4). In case a dispute is not resolved through one of the personal peacemaking ways, known as “assisted peacemaking,” the following ways require the participation of other people from one’s church or Christian community.¹⁹¹

Mediation

If two conflicting parties cannot resolve conflict between themselves, they should seek one or more objective people to meet with them and help them to communicate more effectively and explore possible solutions (Matt 18:16).¹⁹² The mediators may pose questions and give advice but have no authority to force a particular solution to the conflicting parties.¹⁹³

Arbitration

When the offended and the offender cannot come to a voluntary agreement on material issues, they may appoint one or more arbitrators whose task would be to listen to their arguments and render a binding decision to settle the dispute (1 Cor 6:1-8).¹⁹⁴ While arbitration shares the weakness of other approaches, says, Robert Blake, its additional

¹⁹¹ Sande, *The Peacemaker*, 26.

¹⁹² Bass, *The Bass handbook*, 15.

¹⁹³ Sande, *The Peacemaker*, 26.

¹⁹⁴ Sande, *The Peacemaker*, 26.

disadvantage lies in the fact that conflicting parties collaboratively relinquish the responsibility of solving the problem to an outsider.¹⁹⁵

Accountability

If one of the persons who professes to be a Christian rejects to be reconciled and do what is right, church leaders are commanded by Jesus to formally intervene and hold him accountable to the Scripture and promote repentance, justice and forgiveness (Matt 18:17). Although church intervention is seen negatively by believers today, when done according to Jesus's instruction, that is, lovingly, redemptively and restoratively, it can be the key to saving relationships and procuring peace and justice for all.¹⁹⁶

Having considered collaborative peacemaking, the following sections will show why collaborative leadership is the most preferred way of addressing the symptoms of conflict that usually manifest among church people compared to other styles.

2.8.2 Minor Problems Among People

This symptom manifests in terms of minor problems among people such as anger. The problem might not be that serious but the focus still remains finding an amicable resolution to the conflict. At this point according to Haugk, people do not perceive conflict as person-oriented. Full use of rational opportunities is made in order to work out the solution and communication is quite open at this point. The language used during this manifestation is straightforward, centered in the here and now and have no hidden agendas.¹⁹⁷

¹⁹⁵ Robert R. Blake & Jane Srygley Mouton, *Solving Costly Organizational Conflicts* (San Francisco, CA: Jossey-Bass, 1984), 15.

¹⁹⁶ Sande, *The Peacemaker*, 26, 27.

¹⁹⁷ Haugk, *Antagonist*, 32.

McKinley, notes that at this point, the focus is on differences such as conflicting goals, values, needs, action plans or information. Conflicting parties address the difficulties or what they want using specific information as to what is or is not creating the problem.¹⁹⁸

The advantage of using collaborative leadership in addressing this symptom lies in the fact that collaboration provides a platform whereby conflict can be addressed in a way that builds relationships and honors God than other styles of leadership such as authoritarian style that denies conflicting parties the opportunity of coming together for deliberation.

2.8.3 Differences of Opinions Among people

This symptom manifests in difference of opinion between the parties with self-protection being at play. Parties shift from openness to guardedness but not hostile except in circumstances where overtones of sarcasm are detected in the language used. In this symptom, Haugk says, conflict tend to move operators away from specifics to generalizations and turning frequently to compromise as a method of dealing with differences.¹⁹⁹ McKinley writes, the new concern is myself! That is, wanting to deal with the differences but not wanting to be hurt, wanting to come out of the conflict looking good.²⁰⁰

Collaborative leadership helps conflicting parties to realize that selfishness is sinful while selflessness is a virtue that honors individuals and God as both engage in an honest and open interaction promoting reconciliation than Laissez-faire style which avoids taking decisions and involves less in matters affecting proper functioning of individuals or an organization (Phil 2:2, 3).

¹⁹⁸ McKinley, *Lecture Notes on Managing and Resolving Conflicts*, 3.

¹⁹⁹ Haugk, *Antagonist*, 32, 33.

²⁰⁰ McKinley, *Lecture Notes on Managing and Resolving Conflicts*, 3.

2.8.4 Attacks Among the People

The symptoms manifest in people who are determined to win conflict than to preserving a relationship. This method is employed by people who see conflict as a contest or as an opportunity to assert their rights, control others, take advantage of their situation. These symptoms are common in people who are strong and self-confident but also apparent in those who feel weak, fearful, insecure, or vulnerable. These manifestations are exhibited in exerting pressure to the opponent in effort to eliminate their opposition.²⁰¹

Haugk in agreement with Sande, contends that the objective at this point is to win and to put the opponents in their proper place. The language used during this manifestation is characterized by overtones of perceptual distortion. Although the occurrence at this point is infrequent, healthy resolution of the conflict at this point is possible.²⁰²

McKinley notes that factions emerge with people clustering around issues and causes. People start forming factions that support their position on issues although hurting or eliminating the other person is not the concern at this time.²⁰³

It is important to notice that attack symptoms manifest in the following ways:

Assault

This manifestation is common in those who do their best to overcome their opponents by varied forms of force or intimidation including but not limited to verbal attacks (gossip, slander), physical violence or efforts to damage a person financially or professionally which make the conflict worse (Acts 6: 8-15).²⁰⁴

²⁰¹ Sande, *The Peacemaker*, 24.

²⁰² Haugk, *Antagonist*, 33.

²⁰³ McKinley, *Lecture Notes on Managing and Resolving Conflicts*, 3.

²⁰⁴ Sande, *The Peacemaker*, 24.

Litigation

This symptom is common in those who take people to court as a way of forcing their opponents to bend to the litigator's will. Though some conflicts may be legitimate to take before a civil judge (Acts 24:1-26:32; Rom 13: 1-5), law suits usually damage relationships and usually fail to administer complete justice. The witness of Christians involved on both sides severely gets damaged and that is why Christians are commanded to resolve their differences in the church than in the court of law (1 Cor 6:1-8). It is therefore incumbent for Christians to make effort to resolve their disputes out of the court of law as long as it is possible (Matt 5:25, 26).²⁰⁵

Murder

This symptom manifests in extreme by taking life whereby people who are desperate to win a dispute try to kill their opponents (Acts 7:54-58). While Christians should not kill those who oppose them, it is still a crime to harbor anger or contempt in their hearts toward others. People enter the murder zone in two ways. First, some resort to attack the minute they encounter conflict. Second, others move into this response after their effort to escape conflict hits the rock bottom. When they can no longer ignore, cover up or run away from the problem, they go to the extreme by attacking those who oppose them.²⁰⁶

Competing

This symptom manifests in assertiveness and uncooperativeness in that an individual pursues his or her own concerns at the expense of the other person's concerns. It means standing up for one's own rights and defending a position which one believes is correct or simply trying to win. This is a power-oriented mode in which one uses

²⁰⁵ Sande, *The Peacemaker*, 24, 25.

²⁰⁶ Sande, *The Peacemaker*, 25.

whatever power that seems appropriate to win one's own position, that is, one's ability to argue, position or economic sanctions.²⁰⁷ While one powerful party might enjoin another party to do what he wants to be done, Leas says, the forcing party cannot compel the other party to think a certain way.²⁰⁸

The possible effects of consistent long-term use of this style, notes Shawchuck, include acquiescence, increasing covert hostility, half-hearted implementation of the solution and minimal achievement of goals.²⁰⁹

Collaborative style and approach is preferable in addressing conflict than assault, litigation and murder because collaborative style and approach brings conflicting parties together to find a solution that satisfies and benefits all. Assault, litigation and murder escalate conflict by forcing one of the parties to submit just as authoritarian leadership does. Unlike collaborative style and approach, assault, litigation and murder have no willpower to resolve the conflict via collaboration.

Again, unlike competing, collaboration embraces better communication, listening and teamwork skills, open mindedness as everyone works towards a shared objective. Collaborative style and approach create a platform where conflicting parties discover that a spirit of competitiveness is sinful hence creating some sense for the parties to settle the matter in an amicable way that satisfies all unlike transactional style that rewards or punishes its team members based on performance (1 Cor 1:10, 11, 12, 13).

²⁰⁷ M. D Kinoti, *Conflict & Transformation: Committed to Servant leadership* (Colorado Springs, CO: Development Associates International, 2017), 59.

²⁰⁸ Speed B. Leas, *Discover Conflict Management Style* (Herndon, VA: The Alban Institute, 1997), 12.

²⁰⁹ Norman Shawchuck, *How to Manage Conflict in the Church: Understanding and managing Conflict* (Gilroy, CA: Spiritual Growth Resources, 1983), 27.

2.8.5 Evasion Among the people

These symptoms are exhibited as Haugk narrates, by those whose intention is to hurt their opponents in some way, eliminating them or both and the good of the organization is no longer a concern. Being right and punishing the wrongdoers predominates. The language used during this manifestation is characterized by principles of generalization and personalization such as truth, freedom and justice but avoiding specific issue(s) at hand. The choices at this point crystalizes into two namely, fighting or fleeing.²¹⁰

The conflicting parties do not believe that the other party can change and the only option is to, writes McKinley, remove the other from the church or organization manifesting for instance, firing the pastor and forcing people to leave the church.²¹¹

Evasive manifestations are also called peace faking. Evasion of conflict manifests in various ways and people who tend to use this approach are more interested in evading conflict than in resolving conflict. This attitude says Sande, is common within the church since many believers think conflict is wrong and dangerous. Due to thinking that all Christians must agree or due to the fear that conflict destroys relationships, evasive symptoms manifest in the following ways:²¹²

Denial

Denial manifests in pretension that conflict does not exist but if conflicting parties cannot deny the reality of conflict, they do not do what should be done to properly solve conflict. This kind of behavior brings only temporary relief making matters worse (Gen 16:1-6; 1 Sam 2:22, 23, 24, 25).²¹³

²¹⁰ Haugk, *Antagonist*, 34.

²¹¹ McKinley, *Lecture Notes on Managing and Resolving Conflicts*, 3.

²¹² Sande, *The Peacemaker*, 23.

²¹³ Sande, *The Peacemaker*, 23.

Collaborative leadership brings the conflicting parties on the table and grants them an understanding platform that conflict is part of life and that denial of it does not establish its inexistence. Collaborative leadership also helps the conflicting parties of the importance of dealing with the conflict for self-freedom, peaceful coexistence and the glory of God than laissez-faire style that has less to do with matters affecting a church or an organization.

Avoiding

This symptom manifests in unassertiveness and uncooperativeness in that the person does not pursue his or her own concerns or the other person's concerns. In other words, this person does not deal with the conflict. Avoiding may take forms of sidestepping an issue diplomatically, postponing an issue until a better time or simply withdrawing from a situation that is threatening.²¹⁴

Halverstadt says, avoidance also takes the form of fear by restraining oneself from entering relationships with people who differ in values, ideas, lifestyle among others.²¹⁵ Norman Shawchuck notes that possible effects of consistent long-term use of this style includes a cumulated sense of frustration as well as weakness, compliance without commitment and eventually deep-seated hostility.²¹⁶

Avoiding also manifests in terminating friendship, leaving the house, quitting a job, filing for divorce or changing churches. Running away from conflict only postpones a proper solution to the problem at hand which is a harmful way to deal with conflict. However, this is not to say that it is not appropriate to withdraw, if need be, from a confusing or emotional situation for some time to calm down, organize one's thoughts,

²¹⁴ Kinoti, *Conflict & Transformation*, 59.

²¹⁵ Dudley Weeks, *The Eight Essential Steps to Conflict resolution: Preserving Relationships at Work, at Home and in the Community* (New York, NY: Penguin Putnam, 1992), 19.

²¹⁶ Shawchuck, *How to Manage*, 23.

and pray. Running away may be a legitimate thing to do especially in seriously threatening circumstances, physical or sexual abuse (1 Sam 19:9-10). However, any person involved in any of those threatening circumstances should do whatever possible to find trustworthy help and come back to seek a lasting solution to the problem.²¹⁷

Unlike avoiding which runs away from conflict, collaboration is assertive and cooperative which seeks the satisfaction and benefit of all the parties as they both willingly participate in addressing the conflict.

Suicide

When all hope to resolve conflict is gone, people seek to escape conflict in this situation by attempting to take away their own lives (1 Sam 31:4). This decision is never the right way to deal with conflict even though suicide has become the leading cause of death among the adolescents in the United States because children have never learned how to constructively deal with conflict.²¹⁸

Collaboration style and approach in this case helps conflicting parties to realize the sanctity and protection of life and that no situation is too difficult for God to change if the parties are really willing to change than democratic style whereby the leader asks for input and then makes the final decision which might be disastrous (Jer 32:27).

2.8.6 Determination to Destroy the Opponent among the People

This symptom manifests when conflict runs amok according to Haugk. Determination to destroy manifests in fighting or getting rid of the other out of the organization. The resolve is purely and simply to destroy opponents regardless of the cost whether self or the other. McKinley adds that being out of control manifests, for instance,

²¹⁷ Sande, *The Peacemaker*, 23.

²¹⁸ Sande, *The Peacemaker*, 24.

apart from forcing the pastor to retire, they will also do whatever they can to prevent the pastor from getting another church position. This kind of conflict is unmanageable.²¹⁹

Even though Haugk states that this kind of conflict manifestation is unredeemable, Tara Klena Barthel & David V. Edling argue and this researcher agrees with them that every church conflict can be redeemed because every conflict in the church can be used for genuine spiritual growth for individuals as well as for groups within the body of Christ. One can be used by Christ regardless of how others respond even if one is the only lay member among hundreds or thousands. Tara and Barthel argue that one can be God's instrument in redeeming the conflict within the church by following biblical guidelines revealed in the scripture as one relies on the Holy Spirit.²²⁰

Collaborative leadership and approach will create the platform where the two parties in conflict will come together, explore biblical guidelines together, establish that determination to destroy another is ungodly and inhuman, pray together and strike a solution that benefits both parties and glorifies God unlike team style that prefers structure, dedicated roles and responsibilities to get work done or authoritarian style that issues commands to be obeyed (Isa 1:18).

2.9 Collaborative Conflict Resolution Style Compared to Other Styles

This section will discuss the styles of conflict resolution. It is important to this research for the Denomination under study to acquaint itself not only with the root causes, symptoms among others of church conflict but also with how conflicts are resolved and adopt the best way of conflict resolution which in this context is collaboration style. For collaborative style of conflict resolution to stand out as the most

²¹⁹ McKinley, *Lecture Notes on Managing and Resolving Conflicts*, 3.

²²⁰ Tara Klena Barthel & David V. Edling, *Redeeming Church Conflicts: Turning Crisis into Compassion and Care* (Grand Rapids, MI: Baker, 2012), 17.

preferable style of resolving conflict, two other styles instead of four styles of resolving conflict will be discussed in comparison to collaborative style.

M. D. Kinoti notes that one popular study and questionnaire that has explored ways to resolving conflict is the Thomas Kilmann model Instrument (TKI). While no tool can fully capture the complex of human behavior, the TKI and other such tools can be helpful in clarifying the realities of conflict and the behavior of humanity. One thing to bear in mind, Kinoti notes, is that all these are tools and that is what they are, just tools. The design of TKI notes Kinoti, is to measure the behavior of humanity in conflict situations and describing the behavior of an individual in two major and important dimensions that are part of any conflict. The first dimension is assertiveness which is the extent to which an individual tries to satisfy his or her own concerns. The second one is cooperativeness which is the extent to which a person attempts to satisfy the concerns of the other person. TKI proposes that these two dimensions of human behavior, that is, assertiveness and cooperativeness, define five different ways of responding or resolving conflict namely collaborative, avoiding, compromising, accommodation and competing.²²¹

Norman Shawchuck, issues a wise counsel to his readers of conflict management style materials. He notes, “As you study the following material keep in mind that the collaborative style is generally more appropriate than others. However, in certain situations each of the other styles may be appropriate.”²²²

2.9.1 Collaborative Style

This style is both assertive and cooperative in that, it is the complete opposite of avoiding. Collaboration involves an attempt to work with others to find lasting solution

²²¹ Kinoti, *Conflict*, 58, 59.

²²² Shawchuck, *How to Manage*, 22.

that fully satisfies their concerns. Collaborative means digging into an issue with a view to finding the underlying needs and wants of both parties. Collaboration between two parties may take the form of exploring a disagreement in order to learn from one another's insights or trying to find a creative solution to an interpersonal problem.²²³

Collaborative conflict strategies, contends Leas, is the best or only strategy to use when dealing with conflict because it is a mutually or jointly a problem-solving style and that is the essence of collaboration.²²⁴

Possible effects of consistent long-term use of this style are increased trust, stronger relationships, enthusiastic mutual implementation of the agreed-upon solution and increased goal obtainment than other styles as will be seen below.²²⁵

The following sections will demonstrate why collaborative style of conflict resolution is the most preferable compared to the other styles. This section will only consider two other styles for the purpose of setting collaborative style apart as the best style and approach.

2.9.2 Accommodating Style

This style is unassertive and cooperating in that it is the complete opposite of competing. In this accommodative style, an individual neglects his or her own concerns to satisfy the concerns of the other person, thus expressing an element of self-sacrifice. Accommodating may take the form of selfless generosity or simply obeying the order of another person even if you would not prefer to or simply yielding another person's point of view.²²⁶ This style argues Leas, sees relationship as more important than the issue.²²⁷

²²³ Kinoti, *Conflict*, 59.

²²⁴ Leas, *Discover Conflict*, 20.

²²⁵ Shawchuck, *How to Manage*, 25.

²²⁶ Kinoti, *Conflict*, 59.

²²⁷ Leas, *Discover Conflict*, 18.

Possible effects of consistent long-term use of this style, according to Shawchuck, are very different for the two conflicting parties. First, the party who is consistently accommodated feels vindicated for his or her part in the conflict, becomes more aggressive in presenting more demands and comes to view the other person as weak and unstable. Second, the person consistently employing this style comes to present a false front of cooperation, cheerfulness and love for the other person, thinks less of him/herself and comes to feel a terrible level of responsibility to maintain the relationship at all personal cost.²²⁸

Unlike accommodation, collaboration seeks a win-win scenario whereby each conflicting party comes out of the negotiation satisfied having lost nothing.

2.9.3 Compromising Style

This style embraces moderacy both in assertiveness and cooperativeness. The purpose here is finding some expedient, mutually acceptable consensus that partially satisfies both parties. It falls in between competing and accommodating. Compromising gives up more than competing but less than accommodating and it also addresses an issue more directly than avoiding but it does not explore it in as much depth as collaboration. In some cases, compromising might mean splitting the differences between the two positions, exchanging concessions or seeing a quick middle ground solution.²²⁹

Possible effects of consistent long-term use of this style, Shawchuck notes, are “cool,” strained relationships, half-hearted commitment to the agreed-upon solution, limited goal obtainment and recurring conflicts under the pretext of new issues.²³⁰

Unlike compromising, collaboration ensures both parties meet all their needs, are satisfied and both benefit without losing or imposing on each other.

²²⁸ Shawchuck, *How to Manage*, 24.

²²⁹ Kinoti, *Conflict*, 59.

²³⁰ Shawchuck, *How to Manage*, 26.

2.10 Summary

This chapter has been exploring literature review on collaborative peacemaking leadership for the purpose of bringing across what researchers who have gone before this researcher into the field have written and reported about the subject under study.

In this chapter, collaborative leadership style and approach was considered as the best approach compared to other styles of leadership. The findings from prior researchers have equivocally shown that collaborative style of leadership is the popular style because of its characteristics, disciplines and uniqueness as shown earlier in the chapter.

Most of the literary reviews agree to the fact that collaborative style of leadership has the benefit of all members of a team at its heart. It has also been established that collaborative leadership leverages on varied giftedness of each team member in the organization which creates an atmosphere for new ideas, knowledge among others that take an organization to another level in terms of results or outcome unlike other leadership styles.

As also established in the introductory part of this chapter that two integrated topics would be explored separately, literary materials on collaborative peacemaking have also been studied. Some of the topics explored with a view to aiding the audience to have a basic understanding of peacemaking included but were not limited to the priority of collaborative leadership in dealing with the root causes of conflict, addressing conflict issues and collaborative conflict resolution style compared to other styles.

Writers on this style of conflict resolution agree that collaborative style in conflict resolution is the most preferred, fruitful and widely used style because of its assertiveness and cooperativeness which leaves both conflicting parties satisfied.

Therefore, the collaborative peacemaking conflict model this research looks forward to generate is believed to expand the sphere of dealing with conflict in the Africa Gospel Church of Kenya by including all members hence minimizing the level of

unresolved conflict and so increasing peaceful coexistence in a greater measure than it is now among believers.

CHAPTER 3

BIBLICAL AND THEOLOGICAL FOUNDATION FOR COLLABORATIVE PEACEMAKING LEADERSHIP

This chapter will be limited to the biblical and theological basis for collaborative peace-making leadership but not historical basis. The purpose of the chapter seeks to demonstrate that collaborative peacemaking leadership is biblically founded and demonstrated and not only leaders but also members of the body of Christ, the Church can be involved in peacemaking to minimize the level of unresolved conflict in the church. This section will establish, support and reinforce the contention that collaborative conflict resolution increases peaceful coexistence in the body of Christ.

The biblical basis section will show that collaborative peacemaking leadership originated with God. The assertion above will be demonstrated in Christ, the church, God's creation and before creation narrative.²³¹ Examples will be drawn from both the Old and New Testaments and other references to individuals, institutions and the early Church as well.²³²

Theological basis of collaborative peacemaking leadership will demonstrate the significant nature of collaborative leadership hence cementing the necessity of collaborative peacemaking leadership and its importance to the body of Christ especially vis-à-vis evangelical churches of Kenya with particular attention drawn to the Africa

²³¹ Chuga, *The Relevance*, 48.

²³² Chuga, *The Relevance*, 47, 48.

Gospel Church of Kenya. Some of the theological nature of collaborative peacemaking leadership implications will be demonstrated.²³³

3.1 Introduction to Collaborative Leadership in the Bible

The Bible is not only inspired, infallible word and God's own revelation to humankind but the Bible is also the final authority in all matters of faith and practice. Even though the Bible is authoritative in all matters of faith and practice, the word, "collaboration" or the phrase, "collaborative peacemaking leadership," is not mentioned anywhere in both the Old and New Testaments of the Bible. But the Bible is full of examples of collaboration and peacemaking as shall be seen below.

When one reads the scriptures through collaborative peacemaking lenses, one sees themes and concepts of collaboration and peacemaking leadership where people connect by engaging in a meaningful task with a view to the benefit of all (1 Cor 12:7). The concept of collaboration is evident in the Bible when people work together towards a common goal.²³⁴

3.2 Old Testament Biblical and Theological basis for Collaborative leadership

The Christian doctrine must be biblically and theologically backed in order to find place and grip in Christian living. In other words, the Bible has to provide the basis for any Christian teaching. In this context, the question is whether collaborative leadership has any Old Testament biblical and theological basis. Creation will be explored because, creation displays concepts, themes and principles of collaborative peacemaking leadership practiced by God himself and later by humankind who was created in God's

²³³ Chuga, *The Relevance*, 62, 63,

²³⁴ Chuga, *The Relevance*, 47.

image and likeness. As such, creation provides a platform not only for biblical basis of collaborative leadership but also for theological construction.

3.2.1 Collaborative Leadership in the Creation Account

The Christian belief is that God created the heaven and the earth. The question is whether God employed collaboration in creating the universe. The Bible states that God created the universe collaboratively by his word. God spoke, “Let there be” and there was (Gen 1:1, 2, 3, 6, 9, 11, 14, 20, 26). Through collaborative leadership, the heaven and earth were brought into existence out of nothing which is translated in Latin as creation *ex-nihilo*.²³⁵

The Genesis creation account also provides a platform whereby God the Father, God the Son and God the Spirit were actively involved in the creation account for six days. God the Father spoke, God the Son created and God the Spirit hovered over the face of the waters (1:1, 2; Jhn. 1:1-3).²³⁶

In this creation narrative, the concept of collaborative leadership is seen playing among the three persons of the Godhead. God the Father spoke, God the Son created and God the Spirit Protected the creation. It can also be argued from the creation account that before the fall, peace existed between God and humanity, when sin struck, conflict set in which set into motion God’s redemptive plan of peacemaking (3:15). This researcher contends that the kind of leadership that existed between God and his creation before the fall was a peaceful collaborative leadership that intentionally intended to be infinitively a norm.

²³⁵ Wayne Grudem, *An Introduction to Biblical Doctrine: Systematic Theology* (Grand Rapids, MI: Zondervan, 1994), 262.

²³⁶ Henry M. Morris, *The Genesis Record: A Scientific and Devotional Commentary on the Book of the Beginnings* (Grand Rapids, MI: Baker, 1976), 40.

Collaborative Leadership Model: Trinity in Creation

The doctrine of the Trinity holds that the Godhead is composed of three persons (Matt. 28:19). The three persons of the Godhead, the Father, the Son and the Spirit are actively seen collaborating in creation account. This Trinity existed before the beginning of creation. When Genesis 1:1 says, “In the beginning God created the heaven and the earth,” it means before the universe was called into existence, God already existed. In other words, the Triune God was before the creation. He existed before creation. The pre-existence of God signifies that God is the head or the Lord over his creation (Col 1:16, 17).²³⁷ The pre-existence of the Triune God before creation also signifies that he is independent of his creation. This implies that he is authority and power by himself which he does not generate from any other. The authority and power of God sets a foundation for leadership of the universe. John F. Walvoord says, Jesus as the risen Son of Man has authority even to forgive sins, something the scribes grappled with to fully understand.²³⁸

It is also worthwhile to note that, collaborative leadership did not originate when God created the universe but before creation, that is, in his pre-existence state. This collaborative peaceful leadership is evident when the Bible says God ordained the salvation of his people before the foundation of the world (Eph 1:4, 5, 6).²³⁹ This researcher believes that this pre-existent collaborative leadership is where the Triune God covenanted the redemption of humanity: God the Father sends the Son, God the Son accepts to come on earth to procure redemption and God the Spirit to apply the redemption of the Triune God. It can be pointed out that the salvation of humanity is a result of the pre-existent Trinitarian collaborative leadership.

²³⁷ Chuga, *The Relevance*, 50.

²³⁸ John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty. New Testament Edition* (Wheaton IL: Victor, 1983), 113.

²³⁹ Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible* (Nashville, TN: Thomas Nelson, 1997), 1145.

The Biblical basis for Trinitarian leadership forms the basis for theological concept that creation is the work of the Trinity hence setting the tone for the new pattern of collaborative ecclesiastical leadership that transforms. The theological basis for collaboration in the Trinity is representative of unity, joy, togetherness, freedom and harmony for the church just as it is in the three personalities of the Godhead.²⁴⁰

The Creation of Humankind: A Basis for Collaborative Leadership

On the sixth day of the creation week, God created humankind. It is important to take note of how God created all other creatures. He did create them by speaking the word as has been demonstrated earlier. But when the turn for creating humankind came, something peculiar happens.

First, it is important to notice the attention God the Father draws to the other personalities of the Godhead. "...Let us make man in our image after our likeness..." (Gen 1:26). In this attention, the plurality of the personalities in the Godhead is evident. In other words, just as the Triune God is seen collaboratively involving in the creation of the universe, the same Trinitarian collaboration is demonstrated in the creation of humankind. God extended a collaborative invitation to the other persons of the Trinity in creation of humankind. The creation of humankind was not a task of one individual in the Godhead but all. It is evident that God is demonstrating collaborative leadership both in the creation of the world and in creation of the humankind.

Second, the qualities of God's image and likeness in humankind is another aspect for argument that humankind would be not God but act like God because humankind has the imprint of God embedded in it. It is incumbent to note that the collaborative nature, likeness and image of God was embedded in humanity at the creation for the purpose of

²⁴⁰ Tokunboh Adeyemo, *Africa Study Bible* (Columbus, OH: Oasis International, 2012), 6.

continuing the collaborative leadership and coexistence on behalf of God on earth (Gen. 1:26). In other words, this researcher argues, that the divine collaborative aspect of God is embedded in humankind regardless of the communal or individualistic cultures which manifests in both positive or negative collaborations.

Third, the blessing of humankind after creation is an empowerment of humankind to collaboratively continue a line of his own kind, that is through procreation. It is important to note that the blessing is still bestowed collaboratively by the Godhead. The divine blessing upon humankind to “...be fruitful and multiply and replenish the earth and subdue it...” (Gen 1:28), empowers humankind to collaboratively form a family that is united, joyous, harmonious and worth regardless of the humankind functions in the same.²⁴¹ In other words, God delegated the mandate to humankind to collaborate in continuing a line of its own kind in creation through collaboration between humankind itself for procreation purposes.

Fourth, the Triune collaborative leadership is also delegated over to humankind in creation. This is demonstrated when God says, “...let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth” Gen.1:26, 28).

God for instance, beside face-to-face conversations with Adam (Gen. 2:16, 17), brought the animals and birds to Adam and Adam named them (Gen. 2:19). God did not act independently here even though he is indispensable. He included Adam in his responsibility of naming some of God’s creatures. The principle of collaboration is seen in this account

Since God had just blessed humanity to be fruitful, multiply and replenish the earth via collaboration, there was need for collaborative authority, dominion and leadership for the humankind’s posterity that would ensue through marriage procreation.

²⁴¹ Chuga, *The Relevance*, 53.

As humankind multiplied and increased in number to fill the entire creation, there would be need for collaborative leadership that would maintain law and order for the well-being of all who would collaborate. The law and order that produces peaceful coexistence in the society could only come via divine collaborative leadership bestowed or delegated upon humanity. The kind of leadership that would honor God and benefit all humanity would be collaboration between leadership and followership.

3.2.2 Examples of Collaborative Conflict Resolution in the Old Testament

Collaborative Peacemaking in Genesis 3:21- 24

It has been established above that collaborative leadership is not only inherent in the Trinity but that it has been also inscribed in the humanity's nature. But this section will introduce the first gracious act of God as a Peacemaker. When God created humankind, he prohibited humankind eating from the tree of the knowledge of good and evil. The penalty to disobedience would be death (Gen 2:16, 17) but the blessing of obedience to God's command would be life eternal (1:16, 17; 3:22).

However, regardless of God's express warning to humanity, humankind chose disobedience and fell from the grace of God. When humankind heard God's steps in the garden, humankind hid from God's presence (3:1-8). God posed direct questions to Adam and Eve but they did not only blame each other but God also (3:9-13).

Conflict between God and humanity had occurred for the first time in the history of humankind. The first human pair deserved not only spiritual but also instant physical death according to God's word.

Instead of the immediate death of the first human pair, the Bible says, “Unto Adam also and to his wife did the Lord make coats of skins, and clothed them” (3:21).

Morris says,

In response to their faith, God graciously provided a covering for their nakedness. Their self-made fig leaf aprons were entirely inadequate; so God made “coats of skins” and clothed them (Gen.3:21). Perhaps they silently and sorrowfully watched as God selected two of their animal friends, probably two sheep, and slew them there, shedding the innocent blood before their eyes. They learned in type, that an atonement (or a Covering) could only be provided by God and through the shedding of blood on the altar (Lev. 17:11).²⁴²

Skin coats presume a killing of an animal for the forgiveness of sin that had set in between God and humankind. God as the Peacemaker made peace for Adam and Eve in order for them to keep on living and for procreation purposes even though physically, they would die due to aging.

Another thing to note in the passage is that the peacemaking was not an act of one person in the Godhead. It was a collaborative one. All the three persons of the Trinity played part in it. It is seen God the Father speaking to the other two personalities of the Trinity that, “...Behold the man is become like one of us, to know good and evil: and now lest he put forth his hand, and take of the tree of life, and eat and live forever: Therefore, the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken” (3:22, 23).

The collaborative peacemaking Triune God, by this first gracious act of peacemaking, in the history of humankind, set into motion the unfolding of the future peacemaking redemptive plan that would be accomplished in Jesus, the Prince of peace, on the cross (Isa 9:6). Regarding the animal killing by God, Matthew Henry comments that, “The beasts, from whose skins they were clothed, it is supposed were slain, not for man’s food, but for sacrifice, to typify Christ, the great sacrifice.”²⁴³ In the Old

²⁴² Morris, *The Genesis Record*, 130.

²⁴³ Henry, *Matthew*, 9.

Testament, God always foreshadowed the great peacemaking that Jesus would accomplish on the cross through the Levitical priesthood institution of ceremonial law especially via the atonement every year (Lev 17:11).

King Jehoshaphat and Prophet Jahaziel (2 Chr. 20: 1-30).

The following section will discuss three steps of collaboration between king Jehoshaphat and prophet Jahaziel.

The King's Hearing of the Report

Jehoshaphat got a report that there was an alliance of enemies that was coming to attack him. Jehoshaphat was afraid and proclaimed a fast in his kingdom. He also went to God in prayer and sought God's perspective and help.

The King Heeds Prophet Jahaziel

In response to his prayer, the Spirit of the Lord came upon Jahaziel the prophet who encouraged the king and his people not to be afraid nor dismayed for the battle was not theirs but God's. The prophet gave them the instructions on the steps to be taken as the king and his people prepared for the war. The prophet encouraged the king and his people to believe in the Lord and in his prophets to prosper and to be established.

The Victory over the Enemy Alliance

The king and his people heeded the prophet's counsel and went to the battle field. Confusion arose among the alliance of the enemies and killed each other. The king and his people had to carry with them spoils of war and other valuable after prevailing over the alliance.

3.3 New Testament Biblical and Theological Basis for Collaborative Peacemaking Leadership

Having established the Old Testament biblical and theological basis for collaborative leadership and peacemaking, it is now the turn of this researcher to establish the same from the New Testament. The New Testament is replete with themes and concepts of collaborative peacemaking leadership style and approach.

In this section, the church will be used as a platform to attest to the biblical and theological grounds for collaborative leadership style and approach.

3.3.1 The Church: A Model for Collaborative Peacemaking Leadership

The word, “church” comes from a Greek word (*ekklesia*) which means a group of people who have been called out of the world and belonging to God.²⁴⁴ From the definition of the church, already one starts seeing general overtones of togetherness (1 Cor 14:26), unity (12:12ff), harmony (14:40), coexistence and of course, collaboration (Heb 12:14; 1 Cor 12:12ff) as the Tyndale commentary on 1 Corinthians submits.²⁴⁵ If the Church is a group of people, then it is proper to argue that collaboration is one of the things foremost on the mind of God and it is to be exhibited by humanity for the proper and effective functioning of the church.

The definition of the church above also attests to the fact that collaborative leadership and peace making has ground in the church. Some other definitions of the church that imply collaboration are such as Leviticus 26:12 and Hosea 1:10 where God himself declares to walk among his people and be their God and the people his people, 1 Corinthians 14: 19, 28, 34 where collaboration was to occur between tongue speakers and interpreters, and women were to collaborate by being silent in the church so that the

²⁴⁴ Grudem, *An Introduction*, 853.

²⁴⁵ Canon Leon Morris, *Tyndale New Testament commentaries: 1 Corinthians* (Grand Rapids, MI: Eerdmans, 1985), 35, 36.

assembly of God's people is not interrupted or confused but edified, Hebrews 10:25 where the assembling of believers is encouraged for mutual exhortation to happen, 1 Corinthians 12:27 where collaboration is suggested by individual members coming together as the body of Christ and 2 Corinthians 13:14 where believers and the Holy Spirit collaborate in fellowship.

The idea of collaboration has ground in the church since humankind in whom God has inscribed collaborative qualities is the one that forms the body of Christ. In other words, it can be argued that church is made up of collaborative beings united, working together and in cooperation towards a common goal(s) which in this case is evangelism, discipleship and strive for unity (Phil 2:1, 2; Matt 28:19).

Fellowship as foundation for Collaborative Peacemaking Leadership

One of the marks of the early church that grounds collaborative leadership in the New Testament was fellowship. The church exists for fellowship. The church is said to fellowship with the Triune God: God the Father, God the Son and God the Holy Spirit (1 Jn 1:3; 1 Cor 1:9; 2 Cor 13:14). Not only is the church called to fellowship with the Triune God but it is also called to fellowship with one another. The early church did not only continue in the apostles' doctrine, prayer and breaking of bread from house to house but also in fellowship with one another (1 Jn 1:3; Acts 2:42).

It is important to note at this point that fellowship is commanded and demanded by the Triune God (Heb 10:25). Therefore, church fellowship must be patterned after God himself as exemplified collaboratively in his Trinity and as expected by him from Christian leaders and followership. This is important because fellowship connotes relationship or companionship with one another whereby sharing common interest,

desires, inspirations, communication, caring among others take place as both pursue a common goal or cause for the benefit of all.

Fellowship offers the church and the world a reality and a glimpse respectively of unity, togetherness, cooperation and love inherent in the Triune God and collaboratively displayed in creation as a pattern for his people. That divine collaborative leadership demonstrated in fellowship by God's people, becomes an attestation to the harmonious relationship God expects from his people as they seek and pursue God's will for them (Acts 2:42, 43, 44, 45, 46, 47).²⁴⁶

Service as foundation for Collaborative Peacemaking Leadership

If the church is called to have fellowship with a collaborative Trinity, it is obvious that the church herself is a collaborative organism. The church is called to serve in various ways such as love, exhortation, worship, discipleship and evangelism for the glory of God and for the good of God's people and creation (Jn 4:19, 20, 21; Heb 10:25; Mk 16:15).

Spiritual gifts are given to the church by a collaborative Holy Trinity to be exercised collaboratively in her worship, fellowship and evangelism. These gifts are designed by God for the church not to operate independently but interdependently in and by the church so that God may receive the glory and all may be edified (Rom 12: 1-18; 1 Cor 12:7, 12ff; 14:26-33; Eph 4:7-16).

The church offers believers a podium where gifts are developed for intentional service in the church and to the world (1 Cor 12:7; Eph 4:11, 12, 13, 14, 15, 16). Corporate worship therefore dictates collaborative service where gifts are exercised for the divine intended purpose.

²⁴⁶ Chuga, *The Relevance*, 58.

Discipleship provides the platform for growth. That is why the great commission demands the disciples made through evangelism to be taught to observe all the things that the Triune God has commanded (Matt. 28:19). Teaching nurtures and empowers disciples for service for instance Timothy and Titus were nurtured by Paul for ministry (1 Tim 1:2; Tit 1:4).

In describing nurture in the context of partnership with the Holy Spirit and saints, Herman N. Ridderbos says it is about bringing in life that bears fruit worthy for the kingdom. In other words, nurturing is about service and service brings about maturity.²⁴⁷ Effective service patterned after God's word is a service that is executed by people empowered and guided by the Holy Spirit, exercising their gifts in diversity as they worship, nurture and serve God.

Sanctification as the foundation for Collaborative Peacemaking Leadership between the Trinity and believers

Collaborative sanctification, for instance, between the Triune God and believers is attested to in the scriptures. Believers initially who were alienated from God by their wicked works have now been reconciled to God and if they continue in the faith, grounded, settled and unmoved from the hope of the gospel, they will be presented holy, unblameable and unproved in the sight of God (Col 1:22, 23).

Collaborative sanctification between the Trinity and believers is also attested to in Philippians 2:13 where the Trinity moves believers to will and to do his good pleasure. In other words, believers cannot observe holiness if they do not collaborate with the Trinity. Ralph P. Martin says, God has not left believers destitute in battle for holiness.²⁴⁸

²⁴⁷ Herman N Ridderbos, *The Coming of the Kingdom* (Philadelphia, PA: Presbyterian and Reformed Company, 1962), 141.

²⁴⁸ Ralph P. Martin, *The New Century Bible Commentary: Philippians* (Grand Rapids, MI: Eerdmans, 1985), 103.

Elsewhere, the Bible says that believers are God's workmanship, created in Christ Jesus for good works which were ordained before the foundation of the world for them to walk in (Eph 2:13). Collaborative sanctification is observed by separating from sin and practicing the fruit of the Spirit (Gal 5:19, 20, 21, 22).

Louis Berkhof, contends that humankind is privileged to cooperate with the Spirit of God in sanctification as humankind does so only in virtue of the strength which the Spirit imparts to it from day to day.²⁴⁹

3.3.2 Christ: The Supreme Example of Collaborative Peacemaking Leadership

When humanity fell from its original righteousness as described in the Old Testament, spiritual, eternal and physical death became a reality in the human history (Gen 2:17). As seen earlier, the first human pair did not die immediately since Adam was the federal head of the human race (Rom 5:12, 13, 14, 15, 16, 17, 18, 19, 20, 21). It was also from that first human pair that posterity would ensue, multiply and replenish and subdue the earth (Gen 1:26, 27, 28).

The first human pair was graciously spared from instant physical death by the Triune God when the Godhead killed an animal, made coats of skin and clothed them (3:21). This was an act of grace and the first one in human history of peacemaking that was collaboratively procured by the three personalities of the Trinity.

The first act of God's grace in the human history paved the way for the doctrine of peacemaking. It was predicted by God in the Old Testament that the Seed of the woman would crush the serpent's head and the serpent would bruise his heel (3:15). This gracious peacemaking act of God was demonstrated every year through the atonement (Lev 17:11).

²⁴⁹ Louis Berkhof, *Systematic Theology* (Grand Rapids, MI: Eerdmans, 1939), 535.

Later, Isaiah the prophet when predicting the birth of Jesus centuries before his incarnation, describes him as the Prince of peace (Isa 9:6). This prediction of peacemaking finds its fulfilment in the New Testament when a multitude of angels along with an angel that delivered the good news about Christ's birth appeared to the shepherds. Their song was, "Glory to God in the, highest, And on earth peace, good will toward men (Lk 2:8, 9, 10, 11, 12, 13, 14).

This was the fulfilment of the foreshadowing and Old Testament's prophecies about the coming Messiah who would save his people from their sins (Matt 1:21). His name was Emmanuel meaning God with us and Jesus which means salvation (1:21, 23).

In the gospels, Jesus alluded to how his peacemaking ministry would take place. He said, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mk 10:45). The apostle John boldly describes him as the Lamb of God that takes away the sin of the world (Jn 1:29).

The second person of the Godhead came down on earth to seek and to save that which was lost (Mk 14:27). How did he do it? Through his death on the cross (Eph 2:11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22).

The question here is, where is collaboration in this gracious act of peacemaking?

First, it has been already established that there are three persons in the Godhead (Gen 1:26, 3:22; Matt 28:19). This means Jesus, the second person of the Godhead, whatever he did, he did not do it on his own but in collaboration with the other personalities of the Godhead (Jn 5:17, 18, 19, 20, 21, 22, 23).

Second, many times, in the New Testament Jesus attested to the fact that he and the Father are one (10:30; 14:20). Third, Jesus himself mentions the other two personalities of the Godhead (16:5, 6, 8, 9, 10, 11). Fourth, during the baptism of Jesus in the Jordan river, all the three personalities of the Godhead were present: The Father

spoke from heaven, the Holy Spirit descended upon Jesus and Jesus was in the river (Matt 13, 16, 17).

Collaborative peacemaking was on Jesus' mind long before creation, during his first advent and after his exaltation as the head of the body, that is, his church and creation as the scriptures attest.

Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister. (Col 1:15-23)

From the scriptures above, it is demonstrated that peacemaking is not an invention of human origin but of the Triune God himself. It is important to note at this point that the life, teachings and ministry of Jesus is like a theatre in which concepts, themes and illustrations of collaborative peacemaking leadership are conspicuously displayed.

Since the triune God is the head of the body, that is his church, and the Trinity is a collaboration of the three personalities, then for the church leadership and the body of Christ to function to the glory of God and for the good of his people and creation, the church should emulate and operate on collaborative terms patterned after the Trinity before creation, during creation and in creation (Gen 1:1, 26, 27, 28, Jn 1:1, 2, 3, 4; 8:58).

3.3.3 Examples of Collaborative Conflict Resolution in the New Testament

Collaborative peacemaking leadership also is attested to in the New Testament in the area of peacemaking in the context of conflict. Three biblical examples of collaborative conflict resolution in various contexts will be examined as shown below.

Jesus' Formula: The Model for Personal Collaborative Conflict Resolution (Matthew 18:15-17)

This writer calls this kind of collaborative conflict resolution, Jesus' because, Jesus in the gospel according to Matthew, outlined steps to follow in resolving personal conflict.

The principle of One-on-One

At the onset of conflict, Jesus intends it to be solved between the two individuals. The offender should approach the offended, tell him his fault and then collaborate in resolving it. If the offender hears the offended, then conflict is resolved and it ends there.

The Principle of Two/Three-on-One.

If the offender, Jesus says, does not hear the offended, then the offended should take with him or her two or three more, so that at the mouth of two or three witnesses, every matter may be established. If the conflict is resolved at this level, the conflict ends there.

The principle of Church-on-One.

But if the offender shall neglect to hear the offended with his or her witnesses, the matter should be reported to the church. And if the offender refuses to hear the church, then the offender is to be treated as the heathen and a publican.

God intends not only individuals to collaborate in resolving conflict but also the entire church if the case before hand demands the church's participation for its proper and peaceful functioning.

The Apostles Formula: The Model for Collaborative Church Conflict Resolution (Acts 6:1-7)

The ground collaborative peacemaking has in the New Testament can be seen, for instance, in the early church when the Hellenistic Jews were discriminated against in the distribution of food. Several steps taken by the apostles in resolving this conflict can be gleaned from the bible passage above.

The Collaborative Convocation

When the apostles heard about the complaint, the twelve called the multitude of the disciples unto them. Convening such a meeting would give the apostles a glimpse into the nature of the problem, the seriousness of it and the resolution of it. After deliberating on the matter, they collaboratively sensed the opportunity for additional leaders to assist in resolving the conflict that was ruining the church.

Identifying the Need for Leadership

The convocation held above gave the apostles and the multitude of the disciples an opportunity to see the need for additional leadership. The apostles knew their responsibility well enough and if they would involve themselves in serving the tables, then the ministry of prayer and the word would be greatly impacted in the negative way. Therefore, they unanimously and collaboratively recommended selection of capable additional leaders to take care of the problem because the ministry of prayer and word

needed their attention continually. The recommendation pleased the multitude, hence delegated the mandate to the brethren to choose seven people from among themselves.

The Selection of Capable Leadership

The additional leaders who were to serve the tables in stemming the conflict of discrimination, were to possess and exemplify certain qualities. The apostles recommended leaders who bore the following qualities. They were to be men of honest report, full of the Holy Ghost, wisdom and full of faith. The seven selected leaders were presented to the apostles for confirmation and commissioning.

Commissioning of the Leadership

When the seven leaders were presented to the apostles, the Bible says, the apostles prayed and laid their hands on them.²⁵⁰ The seven selected leaders were collaboratively chosen, vetted, confirmed and given the mandate to serve in their capacities.

The result was an amazing growth as the Bible states, “And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people (Acts 6:1-8).

The Jerusalem Council: The Model for Collaborative Multicultural Conflict Resolution (Acts 15:1-35).

In the book of Acts, in what is normally described as the Jerusalem council, the apostles and the elders convened to deliberate on the conflict that centered around the

²⁵⁰ John C. Maxwell, *The Maxwell Leadership Bible* (Nashville, TN: Thomas Nelson, 2002), 1327.

mosaic law specifically, circumcision.²⁵¹ Certain men from Judea had taught the believers saying that except gentiles be circumcised, they cannot be saved. After Paul and Barnabas had no small differences and dispute with them, Paul, Barnabas and others determined to go to the apostles and elders in Jerusalem about the question.

The Coming Together of the Council.

On their arrival to Jerusalem, they were well received by the church, the apostles and the elders to whom they declared all the things God had done with them.

The Hearing of the Matter.

But after that the dispute about circumcision was raised again and after along debate on the matter, Peter the apostle recounted his Cornelius account on how the Holy Spirit fell on the gentiles just as he had fallen on the Jews on the day of Pentecost. After Peter had spoken, Paul and Barnabas were given audience and they declared the miracles and wonders God had done among the gentiles through them.

A Paradigm Shift

Peter exhorted the council not to put such a yoke that even their fore fathers could not bear, that is salvation by works, upon the gentiles.²⁵² Then the multitude kept silent and gave audience to Paul and Barnabas declaring miracles and wonders God had performed among the gentiles through them. After Paul and Barnabas had done speaking, James spoke reminding the council Peter's encounter with the gentiles and connecting such with the Old Testament scriptures (Amos 9:11, 12) and suggested not to trouble the gentile believers but write to them to abstain from certain practices.

²⁵¹ Anthony B. Robinson & Robert B. Wall, *Called to Be Church: The Book of Acts for A New Day* (Grand Rapids, MI: Eerdmans, 2006), 169.

²⁵² Maxwell, *The Maxwell Leadership*, 1345.

The Liberation

The saying pleased the entire council which unanimously wrote to the gentiles and send their representatives Judas and Silas to confirm the letter by their word of mouth that their salvation was complete without circumcision.²⁵³

When the letter that was collaboratively written by the council was presented to the gentile multitude, the Bible says, “...they rejoiced for the consolation” (Acts 15:30, 31).

3.4 The Theological Establishment of the nature of Collaborative Peacemaking Leadership

The previous section tasked itself with establishing the Old and New Testaments’ biblical and theological foundation of collaborative peacemaking leadership which it has done. But this section will task itself with spelling out the theological establishment of the nature of collaborative peacemaking leadership and approach.

3.4.1 Collaborative Peacemaking Leadership is God-Centered

The nature of collaborative peacemaking leadership originates with God. It does not only originate with God but it has also been demonstrated by God in creation. Collaborative peacemaking leadership also has been ingrained in human nature so that humankind in collaboration with God may allow God to carry out his purposes and will through humankind and his church.

²⁵³ Maxwell, *The Maxwell Leadership*, 1345.

3.4.2 Collaborative Peacemaking Leadership Provides God's Rejuvenation

Collaborative peacemaking leadership is Rejuvenational in that God in collaboration with humankind and the church finds a fertile soil in such an environment whereby his divinely given gifts fully operate. The operation of the spiritual gifts in the church is said to profit all people in the church and outside the church (1 Cor 12:7; Eph 4:11-16). People are developed, matured and sent forth to reciprocally serve under the guidance and empowerment of the Holy Spirit for the benefit of the entire body and to the glory of God himself.

3.4.3 Collaborative peacemaking Leadership is Practical

The Triune God of collaboration is not just a God of theory, that is knowledge, but also God of practice. He is by his nature and will pragmatic. This pragmatism was manifested vividly in creation and on the cross by Jesus in purchasing humankind from the market of sin. He shed his pure, precious and sinless blood for the benefit of his church (Gen 1:1; 26, 27, 28; Jn 1:29; 3:16, Acts 20:28; 1 Pet 1:18, 19, 20, 21).

Therefore, the church, that is, the body of Christ, should employ the collaborative aspect of her leader as she translates her knowledge of God into a responsible service (Matt 28:19; Mk 16:15, Rom 2:21, 22, 23, 24).

3.4.4 Collaborative Peacemaking Leadership is Redemptive

The ultimate purpose of collaborative peacemaking is redemption. Redemption from the penalty of sin, power of sin and from the presence of sin (Gen 3:15; Lev 17:11; Jn 3:16; Rom 3:23; 10:9, 10; Heb 9:28; 1 Pet 1:18, 19; 1 Jn 3:2). But there are other senses of redemption that can be applied in Christian life such as redemption from conflict, poverty, illiteracy among others (Matt 14:30; 18:15, 16, 18, 19, 20, 21).

3.5 Summary

The purpose of this chapter was to establish the biblical and theological foundation of collaborative peacemaking leadership. Three premises were singled out to establish the same: Creation, the church and Christ. It has been established that collaborative leadership and peacemaking has ground in the Old Testament exhibited in creation (Gen 1:26, 27, 28; 3:21, 22).

It was also established that collaborative peacemaking leadership has ground in the New Testament especially in the death of Jesus Christ on the cross in dealing with sin between God and humanity (Mk 10:45; Jn 3:16, 1 Pet 1:18, 19).

It was also established that collaboration occurs when groups of people come together to pursue a common goal for instance, the Jerusalem council conflict resolution. Collaboration also occurs in the area of sanctification when believers cooperate with the Trinity who works in them both to will and to do of his good pleasure (Phil 2:13).

Theological establishment of the nature of collaborative peacemaking leadership was also explored. It was established that collaborative leadership has its roots in the Triune God, it is real, reviving and ultimately redemptive. It is also worth noting that collaborative qualities have been inscribed in humanity who bears God's image for the purpose of continuing a line of collaborative leadership and peaceful coexistence patterned after the Triune God.

CHAPTER 4

METHODS AND PROCEDURES

The focus of the thesis is to develop and propose a collaborative conflict resolution model in leadership that involves all members with a view to minimizing the level of unresolved conflict in Africa Gospel Church of Kenya. The aim of this chapter is to present the research methodology and procedures used in drawing information from the (20 pastors and 20 members) respondents and analysis of data. The research method employed in this study is triangulation.²⁵⁴

In this process, the following procedures and process of investigations were undertaken. They include the qualitative interview method, the instruments used, the reliability and validity, interview analysis procedure, survey, sampling, published materials, interview analysis procedure archival and personal life ministry experience.²⁵⁵

4.1 Triangulation

The triangulation method was adopted in this research work, that is, a mixture with the descriptive surveys in data collection. The Psychology Dictionary defines triangulation as, “the procedure involved in confirming a hypothesis by gathering proofs from many sources or experiments, or process that reinforces the hypothesis from a

²⁵⁴ Chuga, *The Relevance*, 65.

²⁵⁵ Chuga, *The Relevance*, 65.

slightly varied view point.”²⁵⁶ The definition above justifies the fact that other methods were included in this study with a view to aid extraction of the needed data.

4.1.1 Qualitative Interview

The other ways of drawing data are via qualitative interview approach. This approach was adopted in that it is an attempt to understand the world from the subject’s point of view by unfolding the meaning of the experiences of people in uncovering their lived world prior to the scientific elaborations.²⁵⁷ The qualitative interview format of data collection was employed and it is without any doubt the most common source of data collection in qualitative studies.

Data was collected via interviews with person-to-person interviews being more prevalent. Since this format employs interviews, the format of sourcing data was more of open-ended questions, less structured and semi structured. The nature of the questions was simple, direct to the point and focused on what the respondents perceived and understood about the impact of collaborative leadership in church conflict resolution.²⁵⁸

Adoption of data collection format was advantageous in that the researcher, via interviews, was able to have helpful information in developing themes or operational definitions that guided the research work in analysis and the integration of findings in a comprehensive diagram and pattern.²⁵⁹

²⁵⁶ <https://psychologydictionary.org/triangulation-2/> Accessed 12:10 pm, February 7th 2024.

²⁵⁷ The use of Qualitative Interview in Evaluation, <http://ag.arizona.edu/sfcs/cy> Accessed 12:47, February 7 2024.

²⁵⁸ Chuga, *The Relevance*, 66.

²⁵⁹ Chuga, *The Relevance*, 66.

4.1.2 Instruments

The main researcher in this study is the writer himself in that, as a primary research instrument, data is collected, analyzed and interpreted through him.²⁶⁰ Interviews were conducted through 40 participants in their respective places back in Kenya.

4.1.3 Reliability and validity

Emails and hard copies of the questionnaires were employed in this study which enabled the researcher to source data and since data and the required information came through those channels, time had to be created to authenticate the outcome.²⁶¹

4.1.4 Interview Analysis Procedure

The interview analysis procedure employed in this study is grounded theory. The basic idea of the grounded theory is that the research participants through which the research work is carried out have a lived experience. The study was to investigate their experiences when they interacted with various styles of leadership and approaches, shared common experience and responsibilities in church life.

Having obtained their approval and permission, the researcher interviewed them; information being obtained verbally through phone calls while others were manually written. From the participants' perception and experiences in relation to their interaction with their leaders and their leadership styles, new themes and thoughts emerged and were coded and developed. Themes from the repeated ideas and constructed theoretical ideas were integrated into a narrative description.²⁶²

²⁶⁰ Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Design and Implementation* (San Francisco, CA: Jossey-Bass, 2016), 16.

²⁶¹ Merriam and Tisdell, *Qualitative Research*, 237.

²⁶² Chuga, *The Relevance*, 67, 68.

4.2 Survey

The survey approach was also employed in this study whereby survey questions were designed accordingly to ensure the research theory and approaches have corresponding meeting point. Survey questions were designed and sent via email with the focus to observe their leadership style and relation to members participation in church conflict resolution.

4.2.1 Sampling

The total number of participants surveyed were 40 from the Africa Gospel Church of Kenya. Questionnaires will be sent via email to all of them spread around the denomination under study. Received responds from the participants will be analyzed and processed.

4.2.2 The Instruments and procedures

The researcher designed the styles of leadership questionnaires based on qualities and characteristics of the leadership style from literature. Questions in relation to collaborative leadership style and approach and members' participation in and impact on church conflict resolution.

Questions are designed in a way to test the participants' perception and experience about the leadership styles mentioned with an aim of deducing which one has impacted them positively or negatively towards participation in resolving church conflict. Each question represents a certain component in a particular leadership style which came from various literature components.

4.3 Archival and Published Materials

This research was not only based on interviews and surveys and other methods of data collection, but also on archival and published materials related to the subject from the libraries and the internet hence most relevant books were consulted and applied.²⁶³

4.4 Life, Ministry and Leadership Experience

The researcher embraced Jesus as Lord and Savior 32 years ago and is conversant with the principles and disciplines of being a disciple which has not only energized his spiritual life but also the discipline of leadership and commitment to church responsibilities.

The 22 years in ministry and leadership experience as well as pastoral education, provides the foundation for the strength of this dissertation apart from the information and data collected gleaned from literatures.

The ultimate goal of this work is to demonstrate that collaborative peacemaking style of leadership has characteristics, disciplines and uniqueness that can greatly minimize the level of unresolved conflict if a collaborative peacemaking leadership model that involves members in conflict resolution is embraced hence increased peaceful coexistence within the congregations.

4.5 Summary

The purpose of this chapter was to establish the research methods and procedures this researcher would employ in data collection. It has been elucidated that this research adopted triangulation method. Triangulation methods connotes the idea of combining both qualitative and quantitative methods, also known as mix methods in data collection.

²⁶³ Merriam and Tisdell, *Qualitative Research*, 184.

The qualitative method was helpful in helping the researcher understand the world from the interviewees' point of view, thus unfolding the meaning of peoples' experiences, uncovering their lived world prior to the scientific explanations via interviews and questionnaires. Qualitative interview, for instance, helped the researcher gain information that was helpful in developing themes or operational definitions that guided the researcher in analysis and integration of findings in a comprehensive manner.

Quantitative method via survey questions was helpful in this research work in that, it ensured research theories and approaches had corresponding meeting point. Sampling, archival and published and life, ministry and leadership experiences played a pivotal role in data collection and analysis.

CHAPTER 5

FINDINGS

The purpose of this chapter is to present the results or findings of the research conducted and address directly the research questions and the hypothesis developed earlier in the research process. In other words, this chapter helped to validate the research questions, research hypothesis and provided evidence to support the research claims.

The purpose of the study is to generate a collaborative conflict resolution model in leadership that involves all members with a view to increasing the level of unresolved conflict in Africa Gospel Church of Kenya.

Out of the forty questionnaires that were sent out, only twenty-five responses were received and the other fifteen have not been received to date.

5.1 The Interview

The qualitative interview approach was used in collection of data. Since the focus of the study is to generate a collaborative conflict resolution model in leadership that involves members in the task of resolving conflict for the increased peaceful coexistence, semi-structured interview was conducted for ten participants. The 5 of the ten participants were members and the other five of them were pastors of Africa Gospel Church of Kenya spread across the Great Rift Valley of Kenya.

The purpose was to uncover their responses and perceptions on how collaborative conflict resolution model in leadership could influence an increase in members'

participation in resolving conflict in the church and how this influence could greatly minimize the level of unresolved conflict.

5.1.1 Theoretical Narratives

The purpose of this process was to provide connection between the concerns the researcher has and the participants' experiences.²⁶⁴ In order to obtain that connection, this section sought to present their responds, perspectives, and reports in their shapes and structure. In order to obtain understanding, the researcher saw it fit to divide the respondents into two groups in examination of data in this process. Group A were members and Group B were pastors. This section also lists the respondents' responses or in other words results but not the discussion. The discussion and graphic representations of data collection below will be discussed in the next chapter in the analysis of data.

Group A: Africa Gospel Church Members

Group A consists of members from various Africa Gospel Churches in the Great Rift Valley of Kenya. Below are their questionnaire responses taken from the interview conducted with them. Each respondent was given an opportunity as well as time to express oneself in the best way possible. There was no need for translation and or interpretation since all the respondents understood the question raised in the questionnaires and the researcher also understood their responses.

²⁶⁴ Chuga, *The Relevance*, 72.

Saunet Church Member

This member is part of this church that has been in existence for over 25 years.²⁶⁵ In this church, this member plays some roles in leading Bible study, composing worship songs, lead worship service and teaching catechism.

On what is leadership and a leader, this member's response was that leadership is serving through influence and a leader is someone who influences people to work with others for the benefit of all. Responding to which style of leadership would increase members' participation in church conflict, this member favored collaborative style because it displays overtones of togetherness unity and cooperation. This member goes on that, collaborative style of leadership gives the entire church a platform to, "Solving challenges together. Solving problems/conflict together. Seeking opinions when planning/solving a challenge from the church members."

Based on this member's leadership's experience, collaborative style of leadership is, "Many people of the same goals coming together to plan, discuss, evaluate and ..."

Regarding the hindrances to members' participation in conflict resolution, this member said, "Lack of experience. Lack of exposure. Lack of trust. Lack of love. Lack of unity." The solution to member's participation in church conflict resolution, according to this member would be, "Teaching members about resolving conflict. Delegate the roles of solving conflict to capable members." Ways of promoting members' participation in resolving conflict according to this member is, "Grounding them and guiding them to solve conflict themselves."

On how collaborative style of leadership in resolving conflict would impact peaceful coexistence in the church if members were involved, this member had the following to say: "Love is seen in the church among members. The members will understand their service as God's children." Responding how collaborative style of

²⁶⁵ Saunet Church Member, Interviewed by author, Kapkesosio, KE, February 21st, 2024.

leadership would reduce the burden of resolving conflict upon the church leadership, this member said, “Conflict will not be there anymore. Healthy relationships will be seen in the church. Pastor will have time to preach the gospel.”

Baration Church Member

This member has been in this church for more than 20 years.²⁶⁶ A part from being a member, she volunteers sometimes in teaching, preaching, evangelization and in other church matters.

When asked about leadership and who is a leader, this member presented leadership as service through influence and a leader is someone who influences people to work with others for the common good of all. In responding to which style of leadership that can lead to the increase of members’ participation in resolving conflict in the church, this member chose collaborative style since it involves people and creates a sense of togetherness, cooperation, volition and consensus that benefits all.”

When asked what collaborative leadership is, this member said that, “It is a leadership where leaders involve members in making contribution towards the church goals, shares leadership duties and decision making primarily comes from the members of the church.”

In responding to the hindrances preventing members’ participation in resolving church conflict, this member says, “Fear of offending each other, fear of becoming a stumbling block to the faith and fear of making another member quit to another church.” When asked about the remedy to removing hindrances to church members’ participation in conflict resolution, this member said, “Expose the members to the ministry of counseling.” In responding to some of the ways to promote members’ participation in conflict resolution in the church, this member said, “Instill confidence to the members to

²⁶⁶ Baration Church Member, Interviewed by author, Baration, KE, February 25, 2024.

take involvement in conflict resolution ministry, encourage the fruit of love in correcting one another.”

In responding to how collaborative leadership could impact peaceful coexistence in the church if members are involved in resolving conflict, this member said, “The sin of hatred will be defeated and the church will be a true light of the world.” In responding to how involvement of church members in conflict resolution could reduce the burden upon the church leadership, this member said, “Members will gain experience in conflict resolution and they will be able to offer the same service in their own communities.”

Kapkukweret Church Member

This member has been in this church for over 10 years.²⁶⁷ This member also volunteers in preaching on crusades and teaching Sunday school.

In responding to what a leader and leadership is, this member presented leadership as service through influence and a leader is someone who influences people to work with others for common good of all. When asked which style and its characteristics of leadership would increase members’ participation in resolving conflict in the church, this member favored collaborative style because it has overtones of togetherness, unity, cooperation, volition and consensus within it for the benefit of all since the church plans together for its success and the church as the body of Christ, strives together through perfect co-ordination.”

In responding to this member’s understanding of collaborative leadership is, this member said, “It is a style of leadership where every member is given opportunity to exercise his or her talent in his or her services to God.”

Regarding hindrances to members’ involvement in conflict resolution, this member said, “Poor guiding and counseling, poor delegation of duties and responsibility”

²⁶⁷ Kapkukweret Church Member, Interviewed by author, February 26th, 2024.

and “Poor leadership.” Regarding what could be done to remove hindrances to church members’ involvement in resolving conflict, this member said, “Improve in leadership skills and methodology, organizing seminars for the church.”

Regarding ways to promoting church members’ participation in resolving conflict, this member said, “Intensify prayer, teaching, helping members to understand the will of God and participate in the reconciliation that involves conflict resolution.”

Regarding how collaborative style of leadership impacts peaceful church coexistence when church members are involved in resolving conflict, this member said, “Many members will spiritually grow, the conflicts will come to an end, every member will feel useful in the church.” And regarding the reduction of conflict resolution burden upon the church leadership if members are involved, this member said, “The spiritual battles will be won. The pastor will be relieved from the stress of conflict resolution. The church as a body of Christ will be strong. The members will have good health usually affected by stress.”

Sapiet Church Member

This member has been a volunteer in the church for over 12 years.²⁶⁸ Some of the volunteer responsibilities include leading compassion programs such as visiting the less advantaged, orphans, the sick, the widows and is the assistant to the chairperson of church projects among others.

To this member, leadership is service through influence and a leader is someone who influences people to work with others for the benefit of all. According to this member, collaborative style of leadership can increase members’ participation in resolving church conflict.

²⁶⁸ Sapiet Church Member, Interviewed by author, February 26th, 2024

Regarding the style of leadership and its characteristics in the church, this member favored collaborative style. Some of the characteristics mentioned included, “Leaders and members working together in peace. Leaders and members seek opinions from one another. Nothing is done until the entire church agree together. Every church member is involved when decisions are being made.” Due to this kind of leadership style, said this member, every member feels important.

Based on this member’s leadership experience, collaborative style of leadership is: “a kind of leadership in which all the church members are included in leadership i.e. they play a role in supporting their leader, one leader is not overworking alone but just teaching a team of leaders and in this case, every member is counted as a leader.”

Responding to what might the hindrances to involving church members in resolving conflict, this member said, “The culture issue: The old men regard women as children. Men are the main people to do the service of conflict resolution.” This member’s submission on what can be done to remove the hindrances, this member said, “Men should be informed that the Bible is the chief guide on what we ought to do in our daily life. Faith in God’s word is greater than culture. For this reason, all believers are equal before God. This is the lesson that should be given to the whole church.” On ways to promoting involvement of members’ participation in conflict resolution, this member said, “The members should be taught how important it is when they resolve conflict by themselves. The members should be guided on how to do it. The members should be reminded about equality.”

On how collaborative style of leadership could impact peaceful coexistence among church members if they were involved in conflict resolution, this member’s submission was, “The church will grow. The unity will be promoted. Pastor-leaders will have less work concerning conflict resolution.”

Regarding the reduction of conflict resolution upon the church leadership if members resolve conflict among themselves, this member listed several things: “There will be less conflict among the members because they will resolve it among themselves. There will be great promotion of peace. The church will be a better place for worship in that members will be in a position to pray for one another because of the absence of conflict. The chance of achieving church goals will be very high because the members will be in harmony.

Simotwet Church Member

This member is a volunteer for over 8 years.²⁶⁹ Some of the roles performed by this member include serving as a lay leader, coordinating mid-week fellowships, supervision of church workers projects among others.

According to this member, leadership is service through influence and a leader is someone who influences people to work together with others for the benefit of all

Regarding which style of leadership would increase members’ participation in conflict resolution, this member favored collaborative style.

Regarding the style of leadership and its characteristics in the church, this member said collaborative and its characteristics as, “leaders, stakeholders and church members are involved in decision making. Goal setting and sharing.” Members’ response and feeling to the style in the church include sense of unity, adhering to the church roles and responsibility, happiness among the members in their services of God.

This member’s explanation of collaborative style based on his leadership experience said, “Collaborative leadership involves delegating responsibilities to others and influencing them to work in unity for the common good of the whole church.” The hindrances to involving church members in conflict resolution according to this member

²⁶⁹ Simotwet Church member, Interviewed by author, February 28th, 2024.

are: “Gossips, misunderstanding, failure of keeping secrets” and “inexperience.” Hindrances can be removed by, “Providing guidance and counseling” and “training the members on how to resolve conflict.”

Ways of promoting members’ participation in conflict resolution according to this member include, “Delegation of duties that involve guidance and counselling, empowering members, improving unity by teaching about the love of Christ that is required in all members of the church.

On how collaborative style of leadership would impact peaceful coexistence in the church if members involved in conflict resolution, this member said, “Conflict will be reduced, togetherness will be strengthened, spiritual growth will result” and “the church also will be stabilized.”

On how inclusion of church members in resolving conflict could reduce the burden of conflict resolution upon the church leadership, this member listed the following: “There will be more love among the members. Enmity will be terminated and pastors will have many members who assist him in solving conflict therefore, he will be relieved.”

Group B: Africa Gospel Church Pastors

Chepnyalilo Church Pastor

This pastor has been in the position of leadership for over 12 years in this church that has existed for over 22 years.²⁷⁰ This pastor defines leadership as service through influence and a leader as someone who influences people to work with others for the benefit of all. Responding to the style of leadership in the church and its characteristics, the pastor favored collaboration and listed the following characteristics the style of

²⁷⁰ Chepnyalilo Church Pastor, Interviewed by author, February 19th, 2024.

leadership in this church: “The church members are given opportunities to involve in church activities. Members contribute in decision making of the church and the entire church collaborate strongly to ensure that the set goals of the church are achieved.”

When responding to the members’ response and feelings regarding the style of leadership in the church, the pastor said, “The church members feel empowered and have become effective disciples of Christ.” as far explaining what collaborative style of leadership is based on this pastor’s leadership experience, the pastor had these to say. “The concern for offering opportunities to the whole to contribute in any decision making for the welfare of the church and for the glory of God.”

Regarding hindrances to involving members in conflict resolution, the pastor said, “Lack of integrity, feeling of inferiority and considering that resolving conflict is entirely the work of the pastor.” On what could be done to remove hindrance to involving members in conflict resolution, the pastor said, “Training the church on how to resolve conflict by herself i.e., members to know how to solve conflict by themselves.” On what could be the ways to promote members’ involvement in conflict resolution, the pastor said, “helping members to understand about the unity of the church and reminding them that conflict is one of Satan’s strategies to win the body of Christ.”

Responding to how collaborative style of leadership could impact peaceful coexistence if members were involved in resolving conflict, this pastor had this to say, “The church will experience the sharing of the love of Christ and will attract non-Christians to be part of Christ’s church through their confession.” On how resolving conflict among members themselves could reduce the burden of conflict resolution upon the church leadership, this pastor said, “The pastor will be effective in leadership because less conflict or no conflict will prevail and the pastor will engage in other duties that build and root believers in the word of God.”

Chesirikwoo Church Pastor

This pastor has been in leadership for over 30 years and some of the duties undertaken apart from preaching and teaching include community advising, leading men and school board manager.²⁷¹

This pastor understands leadership as mobilization of people for task and a leader as someone who influences other people to work with others for the common good of all. When asked which style of leadership could increase members' participation in resolving church conflict, the pastor favored collaborative leadership. The most common style of leadership in this church is collaborative and some of its characteristics were as, "Participatory leadership and involving others." Regarding the response and feeling of members about the style of leadership in this church, the pastor said, "They feel more honored (counted worthy in uniting God's children)."

This pastor's explanation of collaborative style of leadership based on leadership experience said, "Refers to a leadership where members have a common goal i.e., planning together, setting goals together, assisting one another and counting each other as leaders."

Responding to hindrances to involving members in conflict resolution, this pastor said, "Procrastination of conflict, spiritual immaturity" and "pride." Regarding what could be done to remove the hindrances, the pastor said, "Organizing for seminars, solving conflict on time" and "guide the members to demonstrate humility in their services to God." On ways to promote members' involvement in conflict resolution, this pastor said, "Preaching humility and teaching conflict resolution."

Regarding how collaborative style of leadership could impact peaceful coexistence if members are involved in conflict resolution, this pastor said, "Members

²⁷¹ Chesirikwoo Church pastor, Interviewed by author, February 24th, 2024.

will reflect the life of Christ in that they will portray love one to another, there will be humility and hatred is nonexistent.”

Regarding the burden of conflict resolution reduction upon the church leadership if members resolved conflict among themselves, this pastor said, “Members will serve God effectively, pastor will have less conflict resolution services” and “the church will be strong because of unity.”

Seanin Church Pastor

This pastor has been in leadership for long time in other churches but has been a pastor of this church for over 4 years.²⁷² Apart from teaching and preaching, he offers chaplaincy services to the neighboring schools.

The definition of leadership by this pastor is service through influence and a leader is someone who influences people to work with others for the common good of all. On which style of leadership would increase members’ participation in conflict resolution in the church, this pastor favored collaboration. Regarding the most common style of leadership in this church, collaborative was favored and its characteristics include, “Members and leaders setting goals of the church together, the members are positive in their respond to the implementation of the set goals and all the leaders and members work together for the common good of the church.” Regarding members’ response and feelings about this church leadership style, the pastor said, “They feel comfortable, this is reflected in their total cooperation which has brought about church growth and it has produced a number of branches (outreach).”

This pastor’s explanation of collaborative leadership goes like this, “Every member is given opportunity to contribute in the setting goals of the church and every

²⁷² Seanin Church pastor, Interviewed by author, February 18th, 2024.

member is given opportunity to exercise his or her goals for the building and edification of the church.”

Regarding hindrances to involving members in conflict resolution, this pastor said, “The weakness in keeping confidential issues and some members feel ashamed with a feel of their issues being discussed in the public.” On how to remove those hindrances, the pastor suggested offering guidance and counseling seminars on how to resolve conflict. On what could be done to promote members’ participation in conflict resolution, the pastor suggested assuring them that we are the members of one family in which love should prevail as commanded in the scriptures for instance, forgiveness is paramount for Christ himself has forgiven being an example for us to follow.

On how collaborative leadership could impact peaceful coexistence if members participated in conflict resolution, this pastor said, “When all the members understand the forgiveness offered by Christ and take the same responsibility as ambassadors, the unity will be seen and everyone will take the role of conflict resolution as a priority.”

Regarding the reduction of conflict resolution burden upon the church leadership if members resolved conflict among themselves, the pastor had this to say, “The shepherded will be relieved and will have time to concentrate on other church responsibilities and unity of the church will be strengthened and the church growth will be enhanced.”

Bethel Church Pastor

This pastor has been in leadership for over 13 years and teaches theology by extension.²⁷³

This pastor understands leadership as service through influence and a leader as someone who influences people to work with others for the common good of all. The

²⁷³ Bethel Church Pastor, Interviewed by author, February 19th, 2024.

pastor said the common style of leadership in this church is collaborative leadership and its characteristics as, “Members plan together, everyone is involved and unity is a priority in decision making for the common good of the church and members feel part and parcel of Christ’s body,”

When asked based on the leadership experience to explain collaborative leadership, the pastor said, “There is freedom among church members, there is transparency among the members and leaders, there is cohesion in the church and there is church growth.”

Regarding the hindrances to involving members in conflict resolution, the pastor listed fear of one another, lack of love and the elderly despise the youthful generation considering themselves all knowing. Responding on what could be done to remove the hindrances, the pastor said, “Providing seminars with emphasis about humility and empowering members to know the significance of solving conflicts among themselves.” On ways of promoting members participation in conflict resolution the pastor said, “Guiding them to understand the greatest commandment, that is love and reminding them of the potential providence of God to solve conflicts under the power of the Holy Spirit.”

On how collaborative leadership could impact peaceful coexistence in the church if members are involved in resolving conflict, the pastor enumerated the following: “Unity is maintained, good relationship among the members is strengthened and the church growth will result.”

Responding to reduction of conflict resolution burden upon the church leadership if members resolved conflict among themselves, the pastor said, “The church leader will be relieved from heavy duty of solving conflict that sometimes cause stress.”

Amalo Church Pastor

This pastor has been in leadership for more than 30 years.²⁷⁴ His understanding of leadership is service through influence and a leader as someone who influences people to work with others for the common good of all. Collaborative style of leadership is believed to increase members' participation in conflict resolution than others styles which also pastor said is common is the most common style of leadership in this church and its characteristics include leading by example. The members' response and feelings of this style in this church is positive. This pastor explains collaborative leadership as a kind of leadership where all stakeholders are encouraged to cooperate in all matters.

Responding to hindrances to involving members in resolving conflict, the pastor said, "Pride among some members, prejudice, low understanding and varying levels of wealth possession." On what could be done to remove the hindrances, pastor suggested teaching love for one another and swallowing pride and embracing humility. The ways to promote members involvement in conflict resolution, according to this pastor is teaching.

On how collaborative leadership's impact on peaceful coexistence in the church if members resolved conflict among themselves, the pastor said, "Conflict resolution will be solved early."

On how inclusion of members in resolving conflict among themselves would reduce the burden of resolving conflict upon the church leadership, the pastor said, "Everyone will be a counsellor and therefore conflict will be minimal."

5.2 Quantitative Survey

Two methods were used in this research task as indicated in the research methodology chapter. In this section the focus was on quantitative survey with the purpose of discovering that collaborative conflict resolution leadership style can

²⁷⁴ Amalo Church Pastor, Interviewed by author, February 22nd, 2024.

minimize the level of unresolved conflict in the church hence peaceful coexistence among church people. The purpose is to develop a collaborative leadership model in conflict resolution that involves not only leaders but also members for the increased peace in the body of Christ.

The five styles of leadership included collaborative, Autocratic, Transformational, transactional and Laissez-faire. Five questions were randomly assigned each style of leadership which respondents did not know what each question stood for.

The table below presents the leadership style, characteristics and the question number for each characteristic.

TABLE 1. KINDS OF LEADERSHIP AND CHARACTERISTICS

COLLABOARTIVE	AUTOCRATIC	TRANS ACTIONAL	TRANS FORMTIONAL	LAISSEIZ-FAIRE
Inclusive Decision Q 13	Dictatorship Q 2b	Agreement Q 17	Team Building Q 15	Delegation Q 20
Personalized Goals and Competence Q 1a	Strict Orders Q 10	Feedback Q 22	Individualized Consideration Q 14	Secure in Status Quo Q 11
Communication Q 14	Monitoring Q 9	Punishment Q 16	Intellectual Stimulation Q 25	Less innovative Q 4
Risk Taking Q 21	Force or Control Q 6	Correction Q 8	Inspiration Q 1b	Less Guidance Q 18
Influence and Participation Q 12	Imposition Q 5	Reward Q 11	Motivation Q 24	Freedom Q 18

The questions were sorted out and fitted the styles of leadership presented and the percentages of the 18 were sought from each variable.²⁷⁵

²⁷⁵ Chuga, *The Relevance*, 94.

5.2.1 Results

The table below presents the picture of the total percentage of the responses of the 18 respondents. The graphic. representation of these results will be realized in the data analysis chapter.

TABLE 2. RESULTS OF LEADERSHIP SURVEY

	Autocratic	Collaborative	Laissez-Faire	Transformational	Transactional
Rarely	54.16	0.00	49.99	8.30	51.38
Sometimes	23.45	5.53	18.05	22.19	18.04
Often	19.44	15.25	11.11	38.88	23.60
Always	2.78	77.75	20.83	30.55	11.10

5.3 Summary

This chapter concerned data collection also known as findings. The total number of questionnaires sent out were 40. Out of the 40, only 25 responded. The data collection was contacted in two sections. The first part is qualitative and the second part was quantitative. The purpose of mix or triangulation method was to really verify from various angles of interviews and survey, the practicality of collaborative leadership style of leadership as the most preferred in conflict resolution with a view to minimizing the level of unresolved conflict in Africa Gospel Church in the Great Rift Valley of Kenya.

Part one which is qualitative interviews comprised stories of respondents who comprehensively responded to the interview questions. Ten participants were interviewed and their stories narrated. The second part comprised of quantitative method surveying the preference of collaborative style of leadership in resolving conflict as indicated in the findings or data collection. Out of the 25 respondents, only eighteen who comprehensively responded to the survey questions were selected for this purpose.

The rationale behind the triangulation or mix methods was to expand and strengthen this study's conclusions, which is necessary in contributing to the published literature.²⁷⁶

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https://www.google.com/search?q=What+is+the+purpose+of+the+mix+methods+in+research&oq=What+is+the+purpose+of+the+mix+methods+in+research&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIICAQABgWGB4yCAGCEAAYFhgeMg0IAxAAGIYDGI AEGIoFMg0IBBAAGIYDGI AEGIoF0gEJMTMzNTRqMGo3qAIAAIA&sourceid=chrome&ie=UTF-8 Accessed April, 6th, 2024, 2:55 pm.

CHAPTER 6

DISCUSSION OF THE STUDY FINDINGS

The purpose of the study is to generate a collaborative conflict resolution model in leadership that involves all members with a view to increasing the level of unresolved conflict in Africa Gospel Church of Kenya.

In this chapter, the findings in chapter five were discussed. But before a dive into the analysis proper, it was important to bring to the attention of the reader a few clarifications for understanding the reasons that contributed to the selection and deselection of the respondents' responses.

First, out of the 40 questionnaires that were send out, only 25 respondents turned in their responds. The rest were not received to date. Second, the 25 responses received were responses to both qualitative and quantitative survey.

Third, from the qualitative interview section, the ten responses narrated in the previous chapter were the most comprehensive that covered all the qualitative interview questions. The rest had major incompletes, skipped questions and too brief responses to the interview questions.

Fourth, in the quantitative survey section, there were seven major incompletes and the rest had skipped the key survey questions. The 18 respondents are those who comprehensively addressed all the survey questions.

6.1 Qualitative Interview Data Discussion and Theoretical Constructs

Having contacted the interviews, each script was analyzed and the researcher created workable and corresponding themes used on the relevant subject and ideas congruent to the text. Having executed the analysis, the following themes and theories based on the interpretation of the ideas found from the participants' responses were developed by the researcher:

Collaborative style of leadership is distinctive in comparison to other alternative styles of leadership in church conflict resolution.

Collaborative leadership style has characteristics that can influence all members' participation in conflict resolution.

Collaborative style of leadership effectiveness largely depends on the leader's involvement, attitude, motivation and behavior that can influence similar responses in members' participation in conflict resolution.

Collaborative conflict resolution among members can significantly reduce the burden of conflict resolution upon the church leadership.

The distinctiveness of Collaborative Leadership in Conflict Resolution as Compared to Other Leadership Styles

The purpose of the interview was to bring out results from the respondents labelled group A and B. The reason was to demonstrate the uniqueness of collaborative leadership in conflict resolution in comparison to other styles of leadership with regard to inclusion of members.

The results from both groups demonstrated that collaborative style of leadership is suitable for members participation in church conflict resolution unlike other alternative styles of leadership. The focus hang on following the perception of the church members and the leaders' experiences. The research identified some elements that demonstrated the distinctiveness and applicability of collaborative style of leadership in conflict

resolution such as involvement of all stakeholders in matters decision making and participation in church conflict resolution.

Based on the research contacted, a theory was developed on repeated ideas and themes related to the uniqueness of collaborative style of leadership in conflict resolution that involves all church members in comparison to the other alternative styles of leadership. The rate of 20 items or above was generated in order to bring out the total of 100%. What this means is that, when all respondents who indicated at least 20 qualities under each single constructed theory, then it was marked as 100%. Any score that was below 20 items or qualities were multiplied by 2 to give a percent of a theory. Put differently, it means that respondents who indicated 10 items or qualities above would have reached the bar average of 100%.²⁷⁷ The percentage indicated the times the respondent perceived the distinctiveness of collaborative style of leadership in conflict resolution as compared to other leadership styles.

From the stories collected in group A, this study found that 4 out of 5 of the respondents mentioned significant items related to collaborative leadership: the total lowest rate was 1 which was equivalent to 20% followed by 2 which were equivalent to 40% and 3 which are equivalent to 60%. The remaining were all 100% each.

²⁷⁷ Chuga, *The Relevance*, 83.

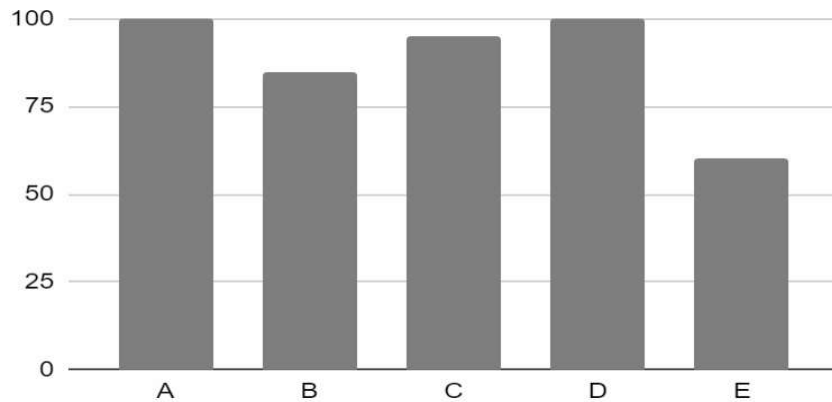


**FIGURE 1. COLLABORATIVE LEADERSHIP
DISTINCTIVENESS**

A) Saunet Member 100%

B) Baration Member 85%

C) Kapkukerwet 95%

D) Sapiet Member 100%

E) Simotwet Member 60%

The analysis demonstrates that respondents have significant perception and knowledge about collaborative leadership. Some of their statements, for instance, “Solving problems together,” “it involves people,” “It is a style of leadership where every member is given his or her talent in his or her service to God,” “Every member feels important,” and “...work in unity for the common good of the whole church,” mirrors with collaborative leadership style.

These findings are in agreement with Dewitt who in literature review chapter contends that what makes collaborative leadership different is its advancement from a mere team status to building an intentional cultural partnership, distribution of useful resources in the organization with a view to creating effective change impact.²⁷⁸

²⁷⁸ Dewitt, *Collaborative leadership*, xvi.

The Collaborative Leadership Qualities Can Influence All Members Participation in Conflict Resolution

From the findings, the perception of the respondents attests to the proof that in collaborative style of leadership, qualities inherent are vital in increasing the level of unresolved church conflict. This is so because, if all members can participate in resolving conflict among themselves and others, the level of peaceful coexistence within the church will be high. This contention is proved by statements such as, “Working together with others,” “...one leader is not overworking alone...,” “...it has overtones of togetherness, unity, cooperation, volition, consensus within it...” “...shares leadership duties...” and “...coming together to plan, discuss, evaluate...” 10 qualities rated to generate a total of 100%, it was discovered that three of the participants reached 100%, and the others were rated as shown in figure 2 below.

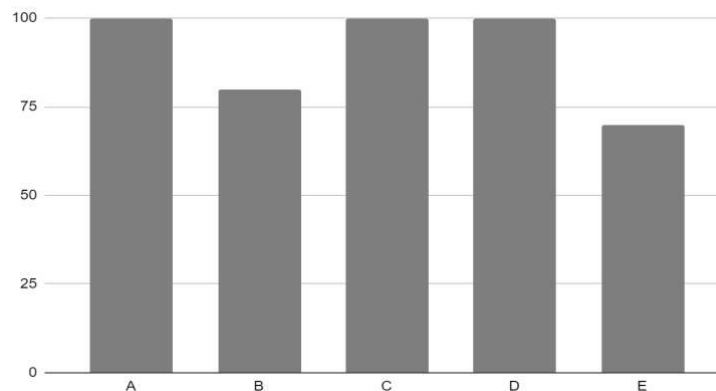


FIGURE 2. COLLABORATIVE LEADERSHIP QUALITIES THAT CAN INFLUENCE MEMBERS' PARTICIPATION

A) Saunet Member 100%

B) Baration Member 80%

C) Kapkukerwet member 100%

D) Sapiet member 100%

E) Simotwet Member 70%

The figure representation above is a demonstration from the respondents' responses that collaborative leadership has characteristics that can influence members participation in conflict resolution with a view to increasing peaceful coexistence in the church. This is in perfect agreement with Telford's submission who contends that collaborative style and approach centers around working together in all things such as decision making, policy formulation, setting of goals, accomplishment of the job and many roles and responsibilities."²⁷⁹

Along the same spirit, Page in the literature review chapter says that having a loving concern for team members does not mean always giving into their ideas nor does it mean some team members automatically give into the ideas of other team members unless there is a valid reason for doing so. This means that all team members must contribute to the solution ensuring the process and final consensus that honors and glorifies God and benefits as many people as possible sustaining healthy interpersonal relations among team members. Instead of confronting people on the opposite side, collaboration comes alongside them in order to consider the problem together and then collaboratively find the best solution.²⁸⁰

The Church Leader's Influence on Membership Has Much to Do with Influencing Members' Effective Participation in Collaborative Conflict Resolution.

The findings are evident in attesting to the fact that the role leaders play in the church leadership has much to do with influencing members participation in conflict resolution. There is no way members can, for instance, practice collaboration when the

²⁷⁹ Telford, *Transforming Schools*, 20.

²⁸⁰ Page, *Servant Empowered Leadership*, 302.

leader does not employ the same style of leadership. The leader who is autocratic in his or her style of leadership runs the show alone. The same is true of the opposite laissez-faire leader.

Collaborative style of leadership finds a fertile soil in the church where members can thrive in participating in church activities and task and in this context, conflict resolution. This is so because, a collaborative leader will always delegate, involve, brainstorm, and share responsibilities and resources with all other stakeholders at hand for the benefit of all. Statements like, “lack of trust,” “lack of exposure,” “fear of offending one another,” “fear of becoming a stumbling block to the faith,” “poor leadership,” “poor guiding and counseling,” “poor delegation of duties and responsibility,” “the cultural issue: older men regard women as children,” “failure of keeping secrets and inexperience,” “providing guiding ad counseling, training members on how to resolve conflict,” “the members should be guided on how to do it,” the members should be taught how important it is when they resolve conflict by themselves,” “improve in leadership skills and methodology,” “organizing for the church seminars,” “instill confidence in members to resolving conflict,” and “delegate the roles of resolving conflict to capable members” points in a larger way to how the roles and responsibility of leaders can influence members’ participation in conflict resolution.

These statements from the findings agree with the submissions of Crockett who contends in literature review chapter that for collaboration to succeed, teachers must exhibit a high degree of cooperation, trust and mutual respect and must share the decision-making process. Meaningful decision-making includes shared contributions that are equally valued with a clear purpose and mutual goals, team member participation and accountability and shared expertise and resources.²⁸¹

²⁸¹ Crockett, Billingsley, and Boscardin, *Hand book of Leadership*, 221.

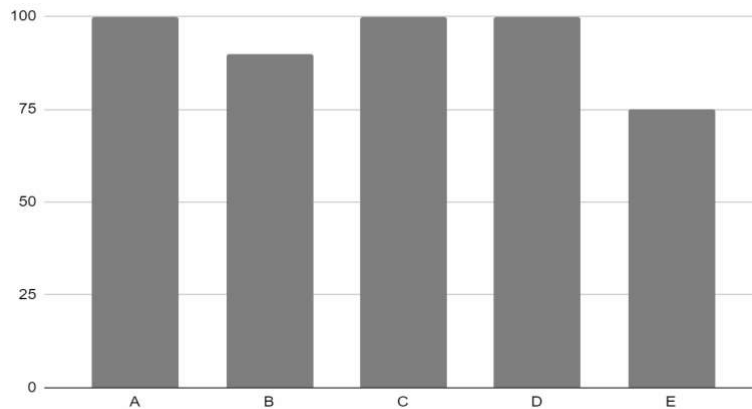


FIGURE 3. CHURCH LEADER'S MEMBERSHIP INFLUENCE FOR EFFECTIVE COLLABORATIVE CONFLICT RESOLUTION LEADERSHIP

- A) Saunet Member 100%
- B) Baration Member 90%
- C) Kapkukerwet member 100%
- D) Sapiet member 100%
- E) Simotwet Member 75%

The Collaborative Membership Conflict Resolution Can Minimize the Burden of Resolving Conflict upon the Church Leadership. Pastors' Experience.

This section presents the responses of leaders in group B on how inclusion of members in conflict resolution could impact the burden of conflict resolution usually borne by the leadership of the church. This section also presents the leaders' responses on the distinctives of collaborative style of leadership as compared to other leadership styles.

The same principle that was used in group A was applied herewith different coded themes. This list of the items used to code from responses and statements were in line with the research purpose and aim.

Regarding whether inclusion of members in resolving conflict by and among themselves could generate a kind of liberation for the leaders, some of the statements by pastors were as follows: “The pastor will be effective in leadership because of less conflict,” “the pastor will engage in other duties that build and root believers in the word of God,” “pastor will have less conflict resolution services,” “the shepherd will be relieved,” “the church growth will be enhanced,” “reduced conflict resolution stress for the pastor,” and “everyone will be a counsellor and conflict will be minimal.”

These findings are in agreement with collaborative leadership style which produces incalculable results including relief of leadership from carrying great burden of resolving conflict by its itself.

Chuga contends in the literature review chapter that the outcome in collaborative style of leadership is not easily measured in that, individuals network, exchange ideas and information, harmonize plans and operations that advances their ability towards goal obtainment. In light of the above qualities, the products in both goal obtainment and human resource, competency development and skill management are realized in greater measure.²⁸²

²⁸² Chuga, *The Relevance*, 25, 26.

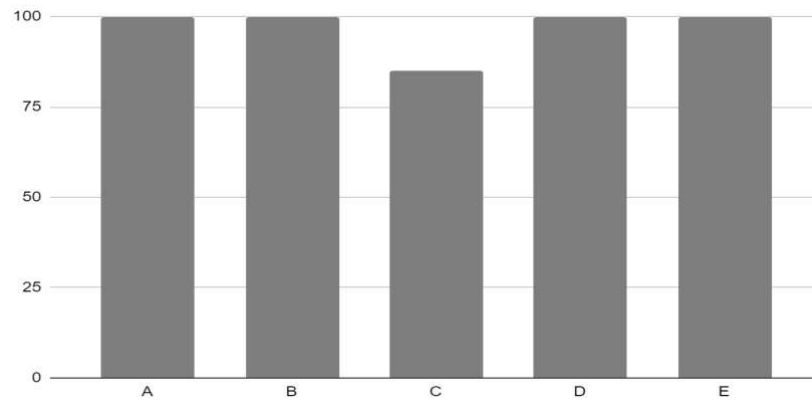


FIGURE 4. MEMBERSHIP CONFLICT RESOLUTION IMPACT ON CHURCH LEADERS BURDEN. PASTORS' EXPERIENCE

- A) Chepnyalilo pastor 100%
- B) Chesirikwoo pastor 100%
- C) Seanin pastor 85%
- D) Bethel pastor 100%
- E) Amalo pastor 100%

The figure representation above provides a vivid picture of pastors' perception on how the inclusion of church members in resolving conflict can greatly impact the burden usually borne by pastors when every conflict is referred to them, hence the preference of collaborative leadership. Based on the pastors' responses, more than 80% out of 100% response achieve unspeakable ratings which demonstrates and attests to the viability of collaborative leadership in relieving leaders of unnecessary burden borne on their shoulders.

The distinctiveness of Collaborative Leadership in Conflict Resolution as Compared to Other Leadership Styles. Pastors' Experience

This section presents the responses of pastors on the distinctiveness of collaborative leadership as compared to other leadership styles. The rationale here was to

validate pastors' responses alongside members' submissions. The respondents' responses were coded out of their comments from the interview data and were formed into themes and the same principle applied here for the analysis.

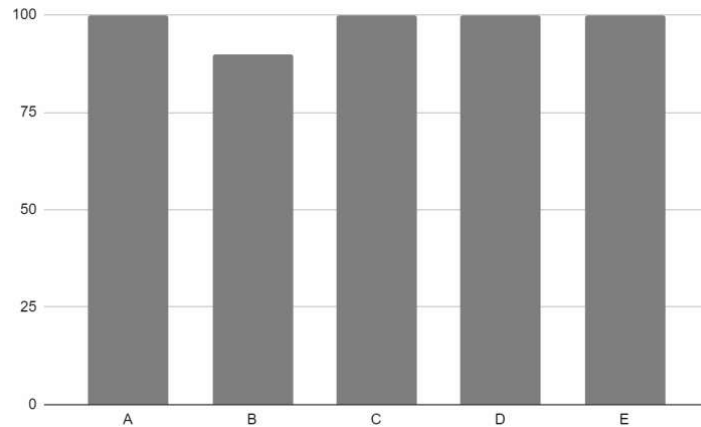


FIGURE 5. THE DISTINCTIVENESS OF COLLABORATIVE LEADERSHIP AS COMPARED TO OTHER LEADERSHIP STYLES. PASTORS' EXPERIENCE

- A) Chepnyalilo pastor 100%
- B) Chesirikwoo pastor 90%
- C) Seanin pastor 100%
- D) Bethel pastor 100%
- E) Amalo pastor 100%

The pastors' statements on the distinctiveness of collaborative style in comparison to other styles were much the same as the ones mentioned by members on the same theme which are in agreement with Dewitt who in literature review chapter contends that what makes collaborative leadership different is its advancement from a mere team status

to building an intentional cultural partnership, distribution of useful resources in the organization with a view to creating effective change impact.²⁸³

6.1.2 Integrating Findings with Other Research Materials

In the literature review chapter, six styles of leadership, their approaches and characteristics were examined. The rationale for the examination of alternative leadership styles aside collaborative style of leadership which was the main subject, was to bring a better understanding of those alternative leadership styles and why collaborative style of leadership was preferable. This section therefore seeks to demonstrate their correlation.

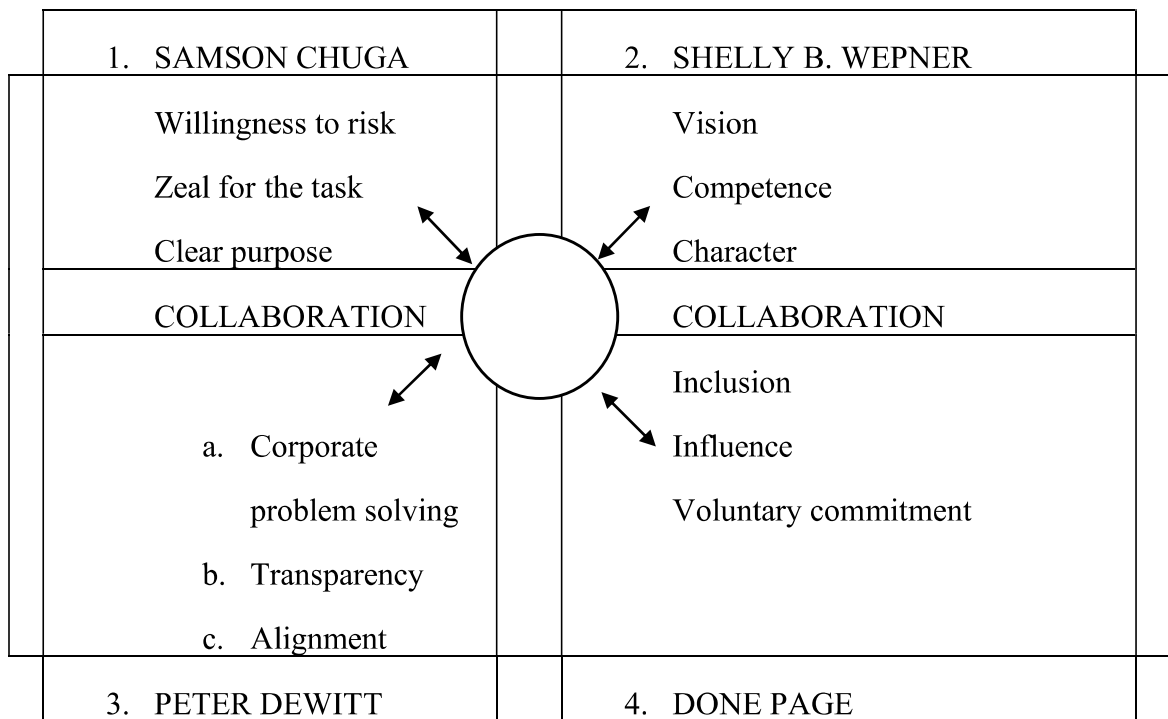


FIGURE 6. INTEGRATING FINDINGS WITH OTHER COLLABORATIVE RESEARCH MATERIALS

²⁸³ Dewitt, *Collaborative leadership*, xvi.

The leadership characteristics presented in the table above which are integral to effective leadership are closely related to the attention of the reader. Though the focus of this study is collaborative style of leadership, the characteristics above represent qualities that could not only present effective leadership, but also spur influence with regard to involving members in accomplishing goals and objectives at any given level, one of which in this context, is church conflict resolution.

The arrows in the graph points to the correlation between the characteristics and the circle. The circle represents an organization or a group pursuit or an objective. The middle cross represents collaboration and its significance in every style of leadership and approach. Its message passed across is that the characteristics could be effective when collaboration masters the leadership structure which elucidates the background of this study. The outcome emphasizes the importance of developing a viable collaboration in leadership.²⁸⁴

²⁸⁴ Chuga, *The Relevance*, 94.

6.2 Quantitative Survey Data Analysis

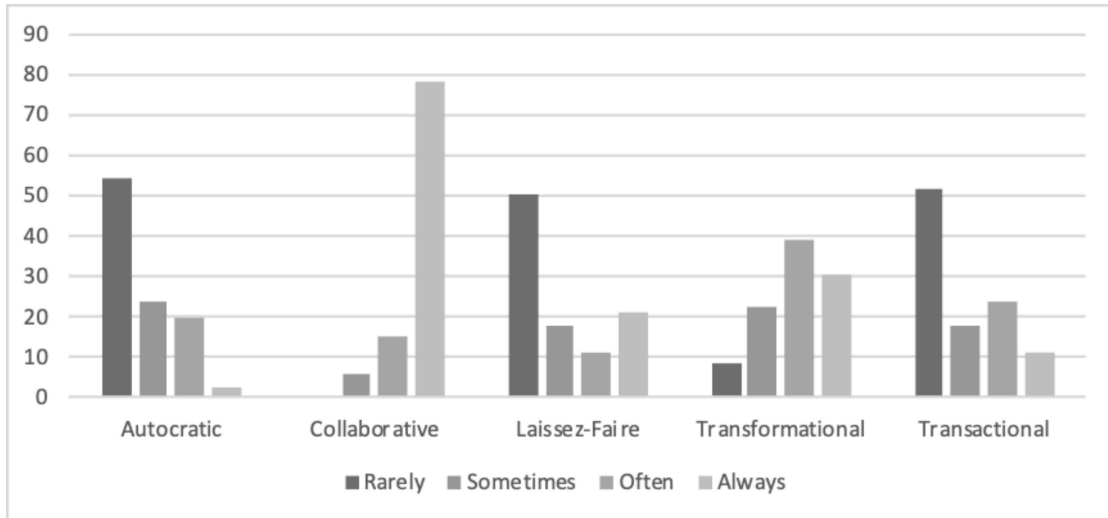


FIGURE 7. LEADERSHIP STYLES AND APPROACHES SURVEY

The figure above is a representation of the results in the table in the findings chapter concerning leadership styles and approaches survey. The results from survey conducted show collaborative style of leadership as the most highly rated in resolving conflict in the church. Other styles of leadership that were rated high include laissez-faire and transformational leadership.

It is interesting that Laissez-Faire emerged as the second most popular style of leadership in this denomination under study. In Kenya, prior researches have it that the common styles of leadership in Kenyan churches are participative, transformational and transactional. Perhaps, Laissez-Faire style can be recommended for further study to ascertain this finding.

Research shows, “conclusion was drawn that transformational leadership had positive but differential effect on church health dimensions. The study has affirmed the

relevance of transformational leadership for enhancing numeric, economic and spiritual health of the church in Kenya.”²⁸⁵

6.3 Limitations

The purpose of this section is to elucidate some of the obvious and unexpected challenges and limitations the research work faced method wise and in data security credibility.

6.3.1 Survey Limitations

In any given research, areas in which limitations and challenges spring out mostly begin from the survey. The rationale for this contention is simply in the fact that survey dictates the extent of the research and limits the boundaries of the same.

In this study, the first point of limitation of this research method is of course the survey. The research was conducted on one denomination only, that is, Africa Gospel church of Kenya. Other denominations were not included. The limitation also hanged on the fact that some of the demographic data such as the size of the church, age, sex, education level, years of ordination, number of churches pastored and the year of conversion were not captured. Lack of these records posed limitations on the survey which need to be acknowledged.

6.3.2 Interview Limitations

There are limitations that are peculiar almost in every interview session, for instance, anxiety and a sense of self-importance that positively or negatively do play in

²⁸⁵ https://www.google.com/search?q=transformational+leadership+in+kenyan+churches&oq=transformational+leadership+in+kenyan+churches&gs_lcrp=EgZjaHJvbWUyBggAEEUYOTIHCAEQIRigATIHCAIQIRigATIHCAQMQRigATIHCAQQIRigATIHCAUQIRigATIHCAYQIRifBdIBCTE5Njk5ajBqN6gCALACAA&sourceid=chrome&ie=UTF-8, Accessed April 14th, 2024, 4:21 pm.

any given interview environment. The researcher found himself caught up in the web of struggle in repeatedly reminding the respondents of the need to be honest and real as they narrated their stories. A session of follow up had to be designed with a view to verifying the information received which of course still had issues.

The other limitation in this research work pointed to the singularity of the scope that was covered. The research focused on one denomination in that all the members and pastors interviewed came from Africa Gospel Church. Language problem played a key role in limiting the interview, for instance, majority of the participants had trouble expressing their perceptions about their experience on how collaborative style of leadership could impact peaceful coexistence within the denomination if all members participated in conflict resolution.

The other limitation came in the form of distraction. The initial denomination this research work targeted did not materialize. The key contact person on the ground back home in Kenya whose father is the bishop of the said denomination, lost a series of biological members just when the interview was about to kick off. When this researcher reached out to him, there was no response to date. This researcher had to quickly seek consultation with Africa Gospel church of Kenya to proceed with the interview after several weeks of silence of the initial key contact person. This also was a limitation to this study.

6.4 Summary

In this section, the findings were analyzed, interpreted and discussed. The analysis found out four themes which played widely in the findings from the respondents.

The first theme that emerged from the findings after discussion was that Collaborative style of leadership and approach is distinct from the other five alternative styles of leadership in terms of conflict resolution.

The second theme that emerged from the findings after analysis was that collaborative style of leadership has qualities in it that can influence members participation in conflict resolution.

The third theme that emerged after analyzing the findings was that the role leaders play has much to do with influencing members participation in conflict resolution.

And finally, analysis of the findings generated the theme that collaborative involvement of members in conflict resolution can greatly minimize the burden of resolving conflict upon the church leadership.

CHAPTER 7

SUMMARY, IMPLICATIONS, RECOMMENDATIONS AND CONCLUSIONS

The significance of collaborative style of leadership and approach in church conflict resolution is demonstrated in this research work. In other words, the purpose of this study was to demonstrate that collaborative leadership conflict resolution model in leadership would increase the level of resolved conflict in Africa Gospel Churches in the Great Rift Valley of Kenya when all members are involved in conflict resolution.

The result of such a perception and practice in view of collaborative leadership will provide insight and awareness not only in the docket of improving leadership capacity but also in effectively handling conflict resolution in the church. The following are therefore delineated applications from this study:

7.1 Personal Application

Christian call has two dimensions. The call to salvation and the call to service. The truth about this submission is evident in both the Old Testament and the New Testament. God calls individuals first before those called individuals form a corporate entity. Each Christian individual has been called to responsibility (Gen 12:1-5; Ex 19:5-6; Jer 5-10; Ezek 2:1-9; Rom 1:6).

When God calls individuals to himself, he calls them to responsibility and in this context, one of those responsibilities is conflict resolution (Matt 18:15-17). Jesus evidenced this truth in his discourse of what is usually called, church discipline.

Jesus said that if your brother offends you, go to him and seek reconciliation. If the conflict is not resolved, take with you one or two more witnesses and seek reconciliation and if the offender does not listen then the matter should be reported to the church. If the church does not resolve the conflict, then the offending party has to be treated as a publican.

From Jesus' teaching, conflict resolution mostly starts at the individual level before it goes to the corporate party. Put differently, Jesus is affirming that conflict resolution should involve individuals first. This is where this study comes in in contending that, if individual church members are collaboratively involved in conflict resolution, then the level of peaceful coexistence in the church would be on a higher level.

Jesus did not only teach and affirm individual conflict resolution but he himself did. As an individual, Jesus came all the way from heaven and took upon himself the nature of humanity with a purpose of purchasing salvation for the world (Lk 19:27). Jesus said to the disciples that his food was to do the will of him who sent him and to accomplish his work (Jn 4:34).

Individual calling to responsibility is further demonstrated by Jesus in the book of Acts. Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth" (Acts 1:8). Jesus outlined how ministry would expand from Jerusalem to the whole world. But something to note is the emphasis laid on the subjects of the mission. Although Jesus's address is in the plural form, overtones of individual responsibility are evident.

The reality of individual participation in ministry or conflict resolution is even further reinforced by his commissioning of the disciples before his ascension to heaven, giving of gifts, and talents to individual believers. The empowerment of individual

believers for service was realized on the day of Pentecost when the Holy Spirit arrived to activate the capacity to enable individuals as well as the church in accomplishing God's purpose through the use of leadership structure (Matt 28:19, 20; Acts 2:4; 1 Cor 12:6-15; Rom 12:6-15; Eph 4:5-17).

This study has therefore demonstrated that respondents were able to perceive the concept of participation in conflict resolution as a consequence of the leadership influence which in this context is collaborative leadership. Most of the respondents attested to the fact that collaborative leadership, has qualities that involve all individual members of the church for greater conflict resolution impact that birthes peace among believers.

7.2 Ministerial Application

One of the things this study has demonstrated is that leadership was initiated by the Triune God. God created the entire universe through collaboration. Humanity was created collaboratively by God the Father, God the Son and God the Holy Spirit (Gen 1-2-29).

This study also demonstrated that before the second person of the Trinity assumed a human nature via incarnation, there was a collaboration in the Trinity on who sends, who goes and who applies. God the Father sent God the Son and God the Son assumed human nature by coming to earth to liberate those who were all their life time in fear of death through his life, suffering, death, resurrection and ascension and God the Spirit to apply the already purchased redemption to those whom he calls to himself (Heb 2:14-18; Jn 3:16).

Humankind was created collaboratively in the image of God. God put his qualities in humanity so that humanity would provide continuity in terms of stewardship on earth on behalf of God. And since God is a three person of collaboration, in order for

humankind to function properly as God himself intends, human leadership should be patterned after God's. In other words, human leadership is to be inclusive and participatory in all tasks of God and from God including conflict resolution.

Leadership and ministry are two inseparable dimensions of ministry. One cannot be divorced from the other. Leadership serves as a very strong pole in the roles and functions of a ministry. The implications of this fact lie in the continuity leadership is to provide. The Triune God is a God of continuity as stated above which also logically leads to the rationale that human leadership is to be a trajectory for passing on the baton of God's plans via collaborative leadership.

It is also incumbent to note that leaders should be committed in empowering their followers. Influence or mobilization in leadership is key. Empowerment in leadership does not only build future leaders but also accomplishes developmental capacity that reduces dysfunctions that have rocked poor performance associated with leadership.

Leaders should provide connectivity between the followers and God. The hallmark of leadership is leading people to God as, John MacArthur, remarked, "Leadership is not just about style, notice that most of divergent models are loaded in the scriptures, but their chief aim is that the purpose of God might be made known."²⁸⁶ This study has demonstrated that the capacity for followers to participate in church conflict resolution has everything to do with leadership.

Leadership can influence followers either towards participation in resolving conflict or not. Put another way, church members participation in conflict resolution rises or falls on leadership. Therefore, when an individual is led intimately to and builds a relationship with Christ, leadership should create an atmosphere of empowering such individuals to explore their talents and gift potentials.

²⁸⁶ John MacArthur, *Call to Lead: 26 Leadership Lessons from the Life of the Apostle Paul* (Nashville, TN: USA, 2004), vii.

Leaders should also gain the awareness that leadership roles and responsibilities should take a ministry outlook instead of office or positional. Jesus echoed the validity of this submission when he said, the Son of man came to seek and to save that which was lost (Lk 19:10) which should inform the mission and goal of Christian leadership. Jesus also warned his disciples against the leadership of the scribes and pharisees who load it over followers (11:46, 47, 48). The kind of leadership that, Jesus recommended was like his that, "...came not to be ministered unto but to serve and give his life a ransom for many," (Mk 10:45).

Leaders should also practice leadership at the personal level in that there is not to be a disconnect between leadership roles and personal life. In other words, leaders must apply their leadership life in their own personal life. Leaders are to live what they tell their followers as well. The slogan, "do not do what I do but what I say," should not be a vocabulary in the 21st century leadership (Matt. 23:1, 2, 3). Leaders are to prioritize mobilization of the followers in strengthening up the family of God instead of focusing on their office or position.

Leaders are to deal with the challenge of pitfalls by sealing any gaps that prevent them from developing the followers to function in their divinely intended capacity. When leaders do not build a participatory atmosphere for followers, followers become vulnerable to conflict inflictions. Leaders carry influence with them and therefore should be alive to Jesus' warning, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house," (Matt 5:15). Therefore, leaders influence the brightness of their followers' lights so as to either shine as a morning star or darken as night as they or not participate in conflict resolution.

Leaders are to be alive to God's principles and rules by patterning their leadership after God's leadership who is the role model. He created humanity and inscribed in it his

qualities of leadership that are to be exemplified and passed on to the future leaders and followers for effective functioning of the body of Christ.

7.3 Training Curriculum and Upgrading

The effectiveness of collaborative leadership style and approach cannot be realized in the absence of cohesion, integration, cooperation and togetherness exemplified in families, communities, institutions, whether spiritual or worldly.²⁸⁷ The study has demonstrated how leadership influence can contribute to the members participation in church conflict resolution. The implication of the study is therefore based on the following:

The concepts of collaborative leadership style should be incorporated in schools' curriculum. Schools are the most raw and tender soil in which concepts of collaborative leadership are to be inculcated and this can be a reality if curriculums of each educational institute touch on such leadership. Incorporating concepts of collaborative leadership in schools' curriculums can go a long way making leadership more practical and inclusive.

Seminaries and Bible colleges should enshrine collaborative concepts of leadership and inculcate them in their practical ministry. Seminary students should learn and practice working together with other leaders from the seminary before graduating into the ministry.

If churches are built and developed with concepts of collaborative leadership, the collaboration will be a practical reality in their various ministries such as women, men youth, junior youth, Sunday school, Bible studies, prayer, fellowship and other collaborative expectations. Faculty and educators can develop teaching and working together with others.

²⁸⁷ Chuga, *The Relevance*, 103.

7.4. Proposed Conflict Resolution Models

King Jehoshaphat and Prophet Jahaziel (2 Chr 20:1-30).

1. The king's hearing of the report
2. The king heeds the prophet
3. The victory over the enemy alliance

Jesus' Formula: The Model for Personal Collaborative Conflict Resolution

1. The principle of one-on-one
2. The principle of two/three-on-one
3. The principle of church-on-one

The Apostles Formula: The Model for Collaborative Church Conflict Resolution (Acts 6:1-7).

1. The collaborative convocation
2. Collaborative Identification of the need for leadership
3. The selection of capable leaders
4. The commissioning of the leadership

The Jerusalem Council: The Model for Collaborative Multicultural Conflict Resolution (15:1-35).

1. The coming together of the council
2. The hearing of the matter
3. The paradigm shift
4. The liberation

7.5 Recommendations for Further Study

Following the delimitation of this study to collaborative style of leadership and approach in conflict resolution, it is the acknowledgement of this writer that many areas

were not covered hence open for further study. The researcher presents the following areas for future research work to be done:

First, the definition of leadership. As seen at the beginning of the literature review, leadership definition was sourced from various authors. This writer found a gap in a wholistic definition of leadership. Future research on leadership should strive to present a wholistic and comprehensive definition.

Second, the research focused on Africa Gospel Church, a denomination in the Great Rift Valley of Kenya. The background upon which it is built springs from the Africa Gospel Church. The issues related to Africa Gospel Church are more on the front board in the research work. This narrowed focus opens opportunity for profitable research work in the same, related or others by other researchers.

Third, it was noted in the quantitative survey of this research that Laissez-Faire style of leadership was the second most popular style of leadership in Africa Gospel Church. But researchers who went before on styles of leadership report that the most common styles of leadership in Kenyan churches are Transformational, transactional and participative. Therefore, this emergence of leadership style on Kenyan leadership style template opens up opportunities for future research whether Laissez-Faire is gaining popularity in Kenyan churches.

7.6 Conclusion

Leadership and influence cannot be separated. They are two inseparable entities. If leadership is about influence, then it goes beyond positional authority hence should adopt most impactive and useful style and approach that releases transformation and impactive benefits to its followers. God who is the source and initiator of leadership, especially collaborative style of leadership and approach, has not left the church destitute but has provided the resources, abilities and potentials for his will to be accomplished.

Following the intimidating challenges leadership faces in terms of influence with regard to members' participation in conflict resolution, this study has generated an empirical evidence of the impact and influence collaborative leadership has on matters church members' involvement in conflict resolution in the church. The result demonstrates that collaborative style of leadership has not only the capacity but also the qualities to generate acceptable and reasonable participation in conflict resolution void of control, threats, manipulation and coercion.

When leadership seeks to initiate corporate, relational and inclusive approach in leadership, collaborative style of leadership brings to bare the intention of God on leadership. God's divine principle of leadership is coined upon fellowship, togetherness, unity, participation, love and sacrifice.

This study has proved beyond any shadow of doubt the capacity collaborative leadership and approach has in having members participate in conflict resolution with a view to increasing peace in the entire church. This study has also presented awareness to leaders and followers of the effectiveness of collaborative leadership in mobilizing people for ministry and attainment of church objectives by conveying the awareness to leaders of the church and members as well, of the culture and effectiveness of collaboration in minimizing the level of unresolved conflict hence increasing peace.

This study also has validated the hypothesis and assumptions of the researcher as follows:

Assumption One

The selected leaders' or respondents' answers to the questions and questionnaires will identify barriers to embracement of collaborative peace-making leadership.

Assumption Two

Respondents' answers to questions as to why there is minimal conflict resolution in the Africa Gospel Church of Kenya, will attribute reasons to non-collaborative peace-making conflict resolution model of leadership.

Assumption Three

When respondents are asked what can be done to increase the level of conflict resolution in the Africa gospel Church of Kenya, their opinions will lean towards collaborative peace-making conflict resolution model.

APPENDIX
PROPOSED THESIS QUESTIONNAIRE

I kindly ask for your help in filling out the attached survey about church leadership. This is to fulfill the dissertation requirement in doctoral study at the International Theological Seminary. Please provide the best answers as you are able and mail them to me as soon as possible. (davis.keya@itsla.edu or daviskeya@yahoo.com).

Responding to the statement of the problem and the purpose of the study, questions are built around the subject, “Collaborative Leadership: Developing A Peacemaking Conflict Resolution Model in Leadership for Africa Gospel Church.”

Personal Information

Name: (Optional).....**Date**.....

Name of church.....

Year church was established.....

LEADERSHIP SURVEY

1. Are you a leader in your church? (Circle) Yes No
2. Are you a paid or volunteer leader in your church? (Circle) Paid Volunteer
3. How many years have you been a leader (Circle) 1-4, 5-9, 10-14, 15-19, 20-24, 25-29, 30+
4. What are some of your roles as a leader

.....
.....
.....

Research Questions

1. In your own opinion, what is leadership?
 - a. Service through influence
 - b. Mobilizing people for task
 - c. Office/Use of power and authority
 - d. Working alone for the purpose of the church
2. According to your opinion, which statement best describes a leader?
 - a. Someone who influences people to work with others for the common good of all
 - b. Someone who uses his power, authority and office on people to achieve goals
 - c. Someone who does all the work alone for the good of all
 - d. Someone who delegates responsibility to others and does nothing
3. In your own opinion, which one among these styles of leadership can lead to the increase of members' participation in resolving conflict in the church?
 - a. Laissez-faire leadership style- a leadership style in which the leader is characterized by delegating responsibilities to others, avoiding the responsibilities of the church and regularly dodges taking decisions and does nothing
 - b. Authoritative leadership style- a leadership style in which a leader dictates policies and procedures and decides which goals are to be achieved, directs and controls all activities without involving his subordinates.
 - c. Collaborative leadership style- a leadership style in which the leader involves all stakeholders hence conveying overtones of togetherness, cooperation, volition and consensus for the benefit of all.
 - d. Transformational leadership style- leadership style in which the leader inspires its followers with big dreams and innovative ideas in order to bring change.

4. Which is the most common style of leadership in your church?
5. What are some of the characteristics of the style(s) of leadership in your church?
6. Mention what you feel is the church members' response and feelings about the style of leadership in your church.
7. Based on your leadership experience and a short description in question 3 above, explain what collaborative style of leadership is
8. In your own opinion, what might be the hindrances to involving church members in resolving conflict in the Church?
9. In your own opinion, what could be done to remove the hindrances to involving members in resolving conflict in the church?
10. In your own opinion, what could be the ways to promote members' involvement in resolving conflict in the Church?
11. In your own opinion, how could collaborative leadership style impact peaceful coexistence in the church if church members participated in resolving conflict?
12. In your own opinion, how could inclusion of church members in resolving conflict among themselves reduce the burden of conflict resolution upon the leadership of the church?

SECTION B

USE NUMBERS 1.2.3.4 HERE TO DESCRIBE THE DEGREE OF YOUR RESONSE. CIRCLE ANY NUMBER (WHERE 1= RARELY, 2= SOMETIMES, 3= OFTEN AND 4=ALWAYS) THAT BEST DESCRIBED YOUR ANSWER(S)

1. Do members of your church participate in conflict resolution in the church? 1-2-3-4
2. I make all the decisions in the church 1-2-3-4
3. I find satisfaction in working alone 1-2-3-4
4. I accomplish less when I work alone, but it is worth the trouble 1-2-3-4

5. Members of my church are not involved in church conflict resolution 1-2-3-4
6. My church members always refer church conflict to me 1-2-3-4
7. I don't give church members freedom to get involved 1-2-3-4
8. I'm ordained to serve them by almost resolving every conflict 1-2-3-4
9. I superintend church members in all conflicts to ensure I'm in control 1-2-3-4
10. I'm okay as long as I'm consulted before any conflict resolution is undertaken 1-2-3-4
11. I'm not so much concerned about conflict resolution outcomes, but my authority and stability of the church 1-2-3-4
12. I provide opportunities for the church members' participation in conflict resolution 1-2-3-4
13. I invite others to propose ways of resolving conflict 1-2-3-4
14. I listen to the opinions and suggestions of church members 1-2-3-4
15. I come up with conflict challenges for church members to overcome 1-2-3-4
16. To what level do you experience relational problem with your leaders 1-2-3-4
17. To what level do you feel being involved in participating in conflict resolution in the church 1-2-3-4
18. I'm less concerned about and I involve less in conflict resolution in the church 1-2-3-4
19. To what degree do you feel involvement of church members in conflict resolution can occur through collaborative leadership 1-2-3-4
20. Is conflict resolution primarily a role of the leadership only? 1-2-3-4
21. How do you consider the effectiveness of collaborative leadership style in resolving church conflict? 1-2-3-4
22. What is the rating of conflict resolution in the church? 1-2-3-4

23. How would you rate the impact of collaborative leadership style of conflict resolution on the church? 1-2-3-4

24. What would you consider to be the extend of church members' commitment to conflict resolution? 1-2-3-4

How would you assess your response to lack of church members participation in resolving conflict in the church? 1-2-3-4

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